Richard Smith his book.

THE GLORY OF THE True Church, DISCOVERED,

As it was in its *PURITY* in the *PRIMITIVE TIME.*

Also, A Manifestation how and when the *Apostacy* came, and how long it hath continued in the Church of *Rome*; proved to be in it, because she differs in Doctrin & Practice from the Church of Christ in the Apostles dayes.

Published for this end, that People may be informed, and their understandings opened to discern of the times and seasons, and see the difference between the Lambs Wife and the Mother of Harlots.

By one who desires that all may come to the Knowledge of the Truth and be saved, and walk in the Light of the Lord,

FRANCIS HOWGIL.

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His Book

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BRITISH MUSEUM

TO THE READER OR Readers.

GReat hath been the Wisdom which God hath shed abroad in the hearts of his People, and made known unto his servants through Ages, wherein he hath made known his mind and will at sundry times and in divers manners, sometimes by Types, sometimes by Shadows and Representations, sometimes by Dreams, sometimes by Visions, sometimes by Prophecy, and there was not the least Ministration, but it had a glory in it, and the one living God manifested his mind unto the sons of men who feared his Name in every Generation, and shewed unto them, and signified his mind unto them what he was, and shewed unto them how he would be worshipped, and they that were obedient unto that which was made manifest in every Age and Mini-

ſtration found acceptance with the Lord, and the peace of God in their hearts; After man had tranſgreſſed and gone from his Maker, and loſt the guide of his youth, and broken Gods Covenant, then blindneſs came upon him, and a vail was betwixt him and his Maker, and man increaſed and grew in an earthly part, and luſted after earthly things, whith fed and increaſed that part, and the Image of God was loſt, in which the creature delighted, yet notwithſtanding ſuch was and is the Love of God towards his Creation, and to his workmanſhip, that he did not utterly caſt off man for ever, but followed him to draw him back again out of the tranſgreſſion, to have unity with him who was his Maker, and when man was gone into the darkneſs, the Lord ſtooped ſo low as to come near him, and to that ſtate he was in, and made a Covenant with man, (when mans heart was outward upon outward things) and gave him commands outward, and Statutes and Ordinances outward, that he might worſhip therein, which were ſhadows and types of ſome better thing to come, and theſe were the Ordinances of the firſt Covenant which pertained to the changeable part that was above the ſeed, but they typed forth more Heavenly things which was to be revealed in due time, and when the ſeed came to be manifeſted and raiſed up, they had an end and the cloud paſſed away, and the day did ſpring forth in clearneſs, and he brought forth

which

which restored all that believe unto God, viz. *Christ Jesus; then did God more clearly manifest himself in the earth through his Son, who had the will of the Father and declared it, who rent the vail, and put an end to the shadows, and blotted out the hand-writing, and ended the types and figures, and all that believed in him, who was the end of them and the sum of all, he overthrew the nature in them which was changeable, unto which they pertained until the time of Reformation, which was when he was sacrificed up a Propitiation for the sins of the whole world, and they that did believe and received him came to be the Sons of God, and declared the mind of God as it was revealed, and as the spirit gave utterance, and many did believe, and did grow up and become of one heart, mind and soul, and worshipped God with one accord, and in the spirit and in the power of the Father, and separated from the Jewish worship and the form thereof, and met together in the Power of God, and glorified God, and spoke of the things of his Kingdom unto all that waited for it freely, and the Lord was honoured by them, and glorified in them. But soon after the mystery of godliness was brought forth, the mystery of iniquity began to work and opposed the work of the Lord, and transformed into the similitude and outward appearance and form, and yet lived in the flesh, and there began to be an apostacy, and a deviation from that glory and power which was once revealed,*

and Antichrist wrought with signs and lying wonders, and got the words, and hated the life and power, and them that appeared in it, and then they that were under his Government and Reign hated the Reign of Christ, and said in their hearts we will not have him to rule over us, though in words they confess him, and then persecuted and drove the true Church into the wilderness, and set up imitations, and inventions and traditions, and vain customs which they have called Apostolical, and holy Institutions, which are contrary unto Primitive Institutions and Ordinances, onely brought in by them when darkness began to spread over the earth, when the Bishops, in the first three hundred years after Christ, began to contend about dayes, and times, and meats and drinks, and Rome *began to claim superiority over all Churches called Christian, and the* Pope *became as a Law-giver.*

I have led thee through divers ages and times as briefly as possible may be, to single out the Original and beginning of those things, and who were the first Ordainers of them betwixt this and the Apostles dayes, which are now accounted as holy Institutions; The state and glory of the true Church in this Treatise thou wilt see before the Apostacy, and the state in the Apostacy, how she fled into the wilderness, and how Mystery Babylon *was raised, and the false Church called her self visible, many of her Doctrines and Practices which are contrary*

to the Primitive Church are here discovered, and the Authors and formers made known, whereby thou may come to see a difference in the Ordinances of the true Church, and the Traditions and Inventions of the false Church, which are too much contended for in this day by them who say they are come to the true Reformation, according to the Primitive times; but thou wilt see as thou compares but their practice with the Primitive times, to be quite contrary, and to be but smoke, and that which has darkened the ayr, clouded peoples understandings, and hath led them into ignorance and darkness, so that the way of Truth hath not been discovered unto many; but the Lord is arisen and that which comprehends time is made manifest, and all that which hath got up in the Apostacy is viewed and seen and laid open to the view of all, that they may depart out of these things which are but the inventions and traditions of men, in which Eternal Life is not to be had. Read with meekness, and in that which is spiritual in thy self, through which the things of God are made manifest, for with that I have unity, and in that as thou liveſt and walkeſt, I bid thee farewell.

F. H.

The Principal Heads treated upon in this following Discourse.

1. *THe State of the Church from the manifestation of Christ in the flesh to the end of the Apostles, briefly discovered.*

2. *The entring in of the Apostacy and the declination from that purity and Doctrine, Worship and practise, downward unto this present age and time.*

3. *The Reformed and separated Congregations called Parochial, proved in the Apostacy, compared with the Primitive times in Worship and Practise.*

4. *A few words unto all, how they may come out of the Apostacy to the true Church which is in God the Lambs wife.*

5. *Concerning Baptizing or sprinkling Infants.*

6. *Concerning the sign of the Crosse, and ordaining of Parishes and Parochial Churches.*

7. *Concerning swearing by the Gospel as it is called, and kissing the Book and Bishopping of Children, the first Authors shewn.*

8. *Concerning Fasts and Feasts, and Holy dayes, their Institutions and founders in the Apostacy.*

9. *Concerning Priests Vestures and Garments, and Bells, their Authors shewn which are practised*

sed amongst Christians as Apostolick Institutions.

10. *Concerning the Mattens and singing of Psalms by course in Musical tunes, and supplications, and short Prayers called Lettanies, their Authors shewn.*

11. *Conrerning the Passeover and the Lords Supper, and the Ceremonies about it.*

12. *Concerning Ministers and their Office under the Law, and under the Gospel.*

13. *Concerning the ten Persecutions under the Heathen Emperours, and how diverse vain Traditions and Institutions got up among the Christians in those times, and Constitution amongst the East and Western Churches after the Apostacy was entered in the first 300. and 400. years after Christ.*

14. *Of the decrees of the Church of* Rome, *and Ordinances which are held as Apostolick Institutions.*

15. *Concerning the general Councils since the Apostles dayes which belonged to the Church of* Rome; *their Decrees not infallible but are contradicting one another.*

16. *Concerning the worship of God, and whether Kings and Rulers ought to compel in Spiritual things, declared; and some Scriptures cleared, and divers objections answered about this thing.*

17. *Concerning Oaths in the first Covenant, and the Lawfulness thereof and the unlawfulness thereof discovered in the new Covenant in the Gospel*

times,

times, though the Apostates mingle the Ordinances of both together.

18. *Tythes in their first Institution unto whom they were due according to the Command of God, declared; And that Tythes are no way lawful to be received, neither sought for by any who are Ministers of the new Covenant, and the everlasting Gospel, proved out of the Scripture and Antiquity.*

19. *Respecting of Persons and Complemental bowings and worshipping one another, and flattering Titles no good manners, but are in the transgression, and hath been antiently reproved and condemned.*

20. *Universities and Schools of Natural Learning are of no use, as to the making of Ministers of Christ in the Primitive times, but a thing introduced, and brought in, in latter ages, by the Apostates who had erred from the Spirit, who then admired and set up natural Langnages and Philosophy, that thereby they might be furnished to make discourses, speeches and Sermons to get money by; and as they are holden up at this day, are made an absolute Idol; and as to their Practise, is generally known to be prophane, and no way meet to advance the Church of Christ.*

CHAP.

CHAP. I.

The State of the true Church, from the manifestation of Christ in the flesh, to the end of the Apostles dayes, briefly discovered.

GOd according to his determinate will, and everlasting Counsel, in the fulness of time, sent his onely begotten Son into the World, to be the Light of the World, and to be a Leader to the People, and to be a Propitiation for the sins of the whole World; Who obeyed the will of the Father in all things, according as it was testified of him by *Moses* and the Prophets, and as it was said by *David* concerning him, in the volumn of thy Book it is written concerning me. I come to do thy will O God, *Psal.* 40. 7. And so he did as it was written of him, he fulfilled all righteousness, and ended all the Types, and Figures, and Shadows, and Worship of the first Covenant, as the Apostle testifieth of him, *Heb.* 7. 12. The Law was changed, and the Priest-hood changed, in that they were but Figures and Shadows of Good things to come; and in regard that they were faulty and did not make the comers thereunto perfect, as pertaining to the conscience, but the bringing in of a better hope did. and the better Covenant, to wit, the Covenant of life and peace, which the Prophets by the Spirit had testified of from *Moses* to *Samuel*, and till *John*, and *John* likewise

wise bore Testimony of him, who was the Lamb o God, that took away the sins of the world, *Joh.* 1. 29, 36. And now he being come to whom the Prophets testified, who was not made by a carnal Commandment as was *Aaron*, and the rest of the Priests under the Law, but after the power of an endless life, offered up himself once for all (putting an end to all the offerings of the first Covenant) for the perfecting them that are Sanctified, *Heb.* 10. 14.

Now he being come into the fulness of time manifest, according to the Testimony of the Prophets, he fulfilled all things which the Prophets Testified of him, and his works did Testifie of him that he was the Son of God; Now he declared the will of the Father, and discoursed with them who were Doctors and Ministers of the first Covenant, declaring unto them divers times, and shewing unto them in divers places, that the Kingdom of God was at hand, and to be manifest in power, and testified of himself and the Father also with him, and his works declared the same, that he was the everlasting high Priest, which put an end to all the first Priest-hood, Covenant, and Ordinances thereof, and he preached the word of the Kingdom, and declared against them who sticked behind in the figures, and types, and shadows, and did reprove them, to wit, the professors of the first Covenant, who were searchers of the Scriptures, and said, you will not come unto me that you may have life; I am the bread of Life that came down from above, and came to fulfill the Law and all righteousness, and to publish the word of Faith, which did not make void the Law, but establish it which was new. And so he said while you have the Light, believe in the Light, that you may be children of the Light; And this he spoke to the Pharisees, which had the Law and the Prophets, and were acting in the Types, and Figures, which

which were shadows of the thing it self, but not the very thing, but he preached the very thing; The word of the Kingdom, the word of power, and the word of life, and many were quickned by it in their hearts and minds, who believed and heard the voice of him who was the Son of God, and so came to live; Who could not be made alive in the exercising themselves in the Ordinances, and many believed in him, and he chose unto him Disciples who believed in him, and sent them out to preach Repentance, and to begin at *Jernsalem*, though they were the chiefest professors and ordinance men, and were for conformity to the Ordinances of the first Covenant, yet repentance was to be preached to them, and the first Principles of Religion, though they had been and were the greatest professors and observers of the Ordinances of the first Covenant that was in the Earth at that time. And afterwards he sent out Disciples, and gave them Commandment to preach, and Disciple all Nations in the name of the Father, Son and holy Ghost, and these which he sent out to preach the Gospel, unto whom he gave power to cast out Devils, and work Miracles, Professed after a season the word of the Kingdom, both to Jews and Gentiles according as the Prophets had testified; And these who was sent out and made Ministers by the holy Ghost, and received gifts from the holy Ghost, for the work of the Ministery, they preached not up the Ordinances of the first Covenant, but preached Christ the everlasting Covenant, and the power of God, and the wisdome of God for the remission of sin, and the word of faith they declared in the mouth and in the heart, and went not to Tables of stone to direct people thither, but to bring people to believe in him who was the Light of the World, and lighteth every man that cometh into the World, that all men through him might believe.

And

And many did believe in him who was the Covenant, and did believe through the Apostles words who was commissionated, and fitted for the work of the Ministery, and through their words which they declared many did beleive, both of Iews and Gentiles, and as many of Jews as did believe, and separated from the Temple, Priests, Sacrifices, Ordinances of the first Covenant; and they met together in houses and other places, *Acts* 20. 7. *Chap.* 28. 30, 31. And the Gentiles which believed separated from their dumb Idols, after which they had been led formerly, and from their Temples, and ceased any more to offer unto Idols; and they met together at certain places, in Towns, and Cities, not onely at *Jerusalem*, but also at *Antioch*, *Colosse*, *Thessolonica*, *Corinth*, and divers other places, which were long to enumerate; *Act.* 11. 9. *Chap.* 17. 1, 2. *Chap.* 18. 4.

But now mark this, that by which the Apostle gathered them from the Jewish Temples, and Priesthood, and the Gentiles from their Idols Temples, was by the preaching of the everlasting Gospel, to wit, not the Law, nor the Ordinances of the first Covenant, but the Power of God, and the word of reconciliation; for the first Covenant of the Jews made not the comers thereunto perfect as pertaining to the conscience; Neither the Gentiles Idols Temples nor Worships, made them perfect as pertaining to the conscience, but rather made them worse and more corrupted, *Heb.* 9. 9.

But the preaching and publishing of the word of reconciliation that did, it was committed to the Disciples, it was received and believed in by many, both Iews and Gentiles, as at *Ephesus* and elsewhere, and they were made a habitation of God through the Spirit, *Ephes.* 2. 22.

Now mark this, they preached not up the Letter of the

the Law, nor that which was written in Tables of stone, for the first Priest-hood that was ended, and the Ministry of that, and the vaile was over their hearts while *Moses* was read, and their ability stood not in the litteral knowledge, or in that which was written; But they were able Ministers of the New Testament of the Spirit, and so all that did beleive both Jews and Gentiles, who received the word of Faith, which was nigh in the mouth and in the heart, *Rom.* 10. 8. They grew up in the knowledge of God, and of his holy Sprit, and great gifts grew amongst them, as of Prophecy, of speaking with Tongues, of Interpretation, and there was diversity of gifts, and diversity of operations, yet all by the same Spirit which the Apostles was made Ministers of, and which, they that did beleive and receive, received gifts from it, and knew the operation of it, which wrought in them mightily to the throwing down the strong holds, 2 *Cor.* 10. 4. And the principalities and powers of Darkness, and to the translating and changing of them from darkness to Light, and from Satans power, to the power of God, even into the Kingdom of his dear Son, *Col.* 1. 13. And several Congregations in divers Places were all one body, whereof Christ the life was the head, in which they had believed, and of whose power they had tasted, grew up in knowledge, and wisdom, and gifts; and the day of Christ approached which *Abraham* saw; And they exhorted one another & admonished one another, and when they met togethere at several places, every one according to the gift of God, as he had received (not from the Letter) but from the Spirit, did and might administer to the edification one of another, and to the building up and comforting one another in the most holy faith, which gave them victory over sin, which faith was ought in them by hearing of the word that was

nigh

nigh them, in the mouth and in the heart, which was the word of consolation, which was in the beginning.

Moreover when they met together, they might Prophesie one by one, and every one exercise his own gift to the edification and comfort of the body, as the Spirit did lead them in order, and if any went out from his measure, he was judged by them that were in the Spirit.

Furthermore they that had beleived the Gospel which was published to them for remission of sin, they grew up into great enjoyments and attainments in the righteous life of Christ, which was manifest in them; And though first they knew the Ministration of Condemnation and the sentence of death, yet afterwards came to know the Ministration of the spirit, and the sweet assurance and Testimony of it, bearing witness to the Spirit, that they were the Sons of God, and they were made heirs according to the promise, *Heb.* 6. 17. and were made joynt heirs and co-heirs with Christ in the Kingdome which is immortal which fades not away, and did come to know Mount Sion, and the City of the Living God, *Heb.* 12. 22. and it were large to speak of the glory and the transcendent excellency of the Church of Christ (which became a purchased possession to him) in the primitive times, or the first hundred years after the manifestation of Christ in the flesh.

But take notice of this, that them that were sent out, who had received freely of the Father of Christ, and of the Spirit, Ministred freely, as they had received freely without making any Covenants, or enquiries after wordly revenews; but went from City to City preaching the Gospel of Christ freely, as they had received without any conditions from the people; And as many as beleived and received the Gospel

pel, did Minister freely, their hearts being open unto them, who had declared unto them spiritual things, *Acts* 4. 34. *Mat.* 10. 8. *&c.* So that we read of no compulsion, or forceing maintenance from any of the Cities whether they beleived or not believed, the Father took care of such harvest men, and what they received was given freely, and there was no complaint, though often they denyed that which was profered to them, and their care was to make the Gospel of Christ not burdensome or chargable, but rather their hands should Minister unto their necessities, *Act.* 18. 3.

Again, though divers gifts were given unto the Disciples before and after Christs ascention, as some to be Apostles, some Prophets, some Evangelists, some Pastors, some Teachers, and some Elders or Bishops; yet they were all made Ministers by the holy Ghost, yet it were large to speak of the Power and of the wisdome, and of the enjoyments of God in that day and time, and of the gifts, and of the order which was in the Church at that time. But in a word the Son of God was made manifest and gave them an understanding, and they knew him that was true, (Truth it self) and Christ was revealed in them, and manifested to them the hope of their Glory, *Col.* 1. 27.

Furthermore, they came to see over the new Moons, and Fasts, and feasts, and Dayes, and Times, and Meats, and Drinks, and none could judge of them, or ought to judge of them in those cases, for they saw the Body Christ, for the man-child was brought forth, and the woman was cloathed with the Sun, who had the Crown of twelve *Stars* upon her head, who brought forth the holy *Child Jesus*, who saves his people from their sins; In whom all *Shadows*, *Types*, *Figures*, representations ends; This in short was part of the

glory of the Primitive Church, which would be large to ſpake of, as it was in the firſt State of its purity; But hereafter ſome fuller thing the Lord may bring forth in his own time and day.

CHAP. II.

2 *Concerning the entering in of the Apoſtacy, and the Declination from that purity of Doctrine, Worſhip and Practice, and when it began downwards from the entering of it in, until this preſent age and time.*

CHriſt the true Prophet, which *Moſes* ſpake of, whom the Lord raiſed up, & manifeſted in the fulneſs of time, he propheſied and declared of falſe Prophets that ſhould ariſe, *Mat.* 7. 15. Beware of falſe Prophets which ſhall come unto you in ſheeps cloathing, which are inwardly ravening Wolves, ver. 16. ye ſhall know them by their fruits; and in *Mat.* 24. 11. But many falſe Prophets ſhall ariſe and deceive many, and this came to be ſeen, and fulfilled in the age of the Diſciples; and *John* Teſtified, 1 *Joh.* 2. 18. Little children it is the laſt times, as ye have heard that Antichriſt ſhould come, even now there are many Antichriſts, whereby we know that it is the laſt time, they went out from us, but were not of us; and *Chap.* 4. 3. So they entered in then and went out from the Light, from the Power of God, which the Apoſtles preached for the remiſſion of ſins. And *Jude* he teſtified againſt ſuch as was entered in, who was in *Cains* way, that were degenerated, and killed, and in *Balaams*

Isams way for gifts and rewards, and yet preached up the words which the Apostles spoke, (but for filthy Lucre) and had mens persons in admiration because of advantage. And *Peter* said, false Prophets and false Teachers should arise, that should bring in damnable Heresies, that should deny the Lord that bought them, and many should follow their pernicious wayes, 2 *Pet.* 2. 2. And the Apostles wrote to *Timothy* the Bishop or overseer, that the Spirit spoke expresly that in the last times some should depart from the faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking lies in Hypocrisie, forbiding to Marry, and abstain from meats, *&c.* 1 *Tim.* 4. and again *Paul* in the 2 *Tim.* 3. saw the Apostacy coming in, and perillous times should come, that men should be lovers of their own selves, Covetous, Boasters, without natural affection, Truth-breakers, False accusers, dispisers of them that are good, Traytors, Heady, High-minded, lovers of pleasures more than lovers of God, men of corrupt minds, reprobate concerning the truth, having a form of Godliness, but denying the power; and as the same Apostle saith in another place, was enemies to the Crosse of Christ; And these went out into the world, and this is 1400. years agoe and upwards. Then the mystery of iniqnity began to work and worught, and they went out and did not preach up the Jews Religion, the ordinances of the first Covenant: But they preached Christ in words, and transformed into the form of the Apostles words, but denyed the Cross, and spoke those things they ought not for filthy Lucre sake; and there was the beginning of the Hirelings that care not for the Flock, and those went out into the world, and many followed their pernicious waies, and there held the form but denyed the power, and so indeed preached another Gospel, and they lived in the liberty of the flesh, and held People in the Liberty,

yet profylited them into a kind of a faith which was feigned, and these kinde of false Apostles, and deceitful workers, led many after them; and there was the beginning of the Apostacy, and they published these things in the World, and when the Name of Christ came to be in reputation, and the preaching of the Gospel to be in request, then they for filthy Lucre went out with the words, and retained the form, not the Jewish from altogether, but the form of the Saints worship and practice, which were in the Church of Christ, which were elect and precious; and they grew to such a head and to such a body, and became such a number; and yet gain-sayers, and in *Cains* way, for they were out of the power, and out of that which mortifies the deeds of the flesh; and they spred themselves over Nations, and Kindreds, over Tongues, and People; and Nations, and Kindreds, and Tongues, and People, have now got the name of a Church, and the seat thereof came to be great, the false Church the Harlot, Mystery *Babylon* the Mother of Harlots, which had denied the Husband Christ, the power of God; her seate was set upon Nations, Kindreds, Tongues, and People, and these were her seate; And *John* said these were the waters, which he saw the Whore or false Church sit upon, and she turned, and all her children against the free-woman, the Lords spouse, the Lambs Wife, and made her fly into the Wilderness, for a time, times, and half a time, and she reached out her Golden Cup (a fair out-side) but full of fornication within, and she claimed Christ to be her Husband, and sate as a Queen, and the Kings of the Earth, *John* saw in the Revelation drink of her Cup, and bewitched by her Sorceries; and then all the Nations becoming Water, and unstable, being drunk with fornication, staggered up and down, and reeled up and down, and stood in nothing, being out of the power

which

which should have stablished them: And then a great Beast arose (out of these Nations, Kindreds, and Tongues, and People, which are these waters) with seven heads and ten horns, and then these Apostatized Disciples or Ministers which preached for filthy Lucre, and them that beleived them, sheltered them under the Beast, and cryed, who is able to make war with the Beast? and the Kings of the Earth gave their strength to the Beast which arose out of the waters; and now the false Church gets upon him, (these that had the form of Godliness and out of the power) and rides upon the Beast and he carries her, and hath done this many years, and she hath travelled in the greatness of his strength. And then Laws began to be made about Religion, and then began compelling; we heard of none in the Primitive times, nor in the true Church, but now the false Church calling her self by the Free-Womans name, and getting on the outward dress, and habit, and attire, saith I am she; have not I the form and ordinances which was practised in the Apostles dayes? Who doubts of that, may look into the Primitive times, and see that I am conformable to the form which was amongst the first Christians in things that are outward. And thus she hath deceived the Nations, *Rev.* 18.23.

Now *Rome* look to thy beginning, and read thy Original, and view thy Antiquity. We will grant thee every dram, and every hour of time these thirteen hundred years, and prove thee to be in the Apostacy in doctrine and practice from the Primitive time, after the first hundred years after Christ was manifested in the flesh. And Christendom look about thee, for thou art measured, and thy compass is seen; If Nations, and Kindreds, and Tongues, and People, have drunk the Whores Cup, since *Johns* dayes, as will be made manifest; then what cause hast thou *Rome*, to

boast of Antiquity, and universality, for that doth the sooner prove thee to be a Harlot then the true Church, and thy universality which hath long been boasted of, proves thee no more to be the true Church of Christ, then the sea can prove it self to be a Rock; for if Nations, Kindreds, and Tongues, and Languages, and People universally be the waters that the Whore sits upon, and the Beast rose out of the Waters. Now read thy self; we have measured thee as in the hollow of a hand, and we have thee in the Apostacy, clear thy self when thou can; If the Beast compelled all both small and great to worship him, and made war with all that bore not his Image, then we have thee between us and the Apostles time as in a press, for not such compelling was in the true Church, by any Ecclesiastical or Secular power; Instance if thou can from the Apostles writings any such thing, or where *Cains* Weapons was lifted up, or Creatures men and women killed by the Sword, or destroyed with lingring torments in the time of the Apostles, Now in that it is said the Church hath been universal, to that more might be said. *Europe* or some parts adjacent is not all the Earth, and it is no where found since the Apostles, that killing, and compelling, and forcing hath been but by thee, and them that are at the best but in the Suburbs of thy City which afterwards I shall in brief descend to, and so it is evidently known, that thy Church (so called) hath been upheld more by cruelty and force then any sound Doctrine or Practice agreeable to the Apostles dayes; Though thou may wipe thy Mouth, and say I am clear, we persecute none to death, we have a Beast to ride upon, and will make war for our City, and will compell to our worship, and institutions, we'l cry him up for the higher power, and we will frighten people that who resists this, resists the ordinance of God; And he will

kill,

kill, and destroy, and compel, and force, and we shall be clear, and he will call us the holy Church, and we will call him the higher Power; And so it is clear and evident by what hath been said that thou art in the Apostacy, as hereafter shall be manifested by name and practice.

First, thy Ministers are not according to the Ministers of Christ in the Primitive times, their call not such, their practice not such. They were made Ministers in the primitive times by the holy Ghost and by the Spirit, but yours by natural parts, Tongues, Arts, Philosophy, and Study, and packing up Old Authors together to make a little discourse of, and this must be called the Gospel.

Secondly, the Ministers of Christ they preach freely, not for gifts, and rewards, and Tythes; but you have brought in *Judaisme*, Tythes which belongeth to the first Priest-hood, your Oblations, Obventions, your Mortuaries, and these Invented, and Introduced things to maintain your Ministers by.

Thirdly, the Ministers of Christ did not compel any at *Corinth*, *Thessalonica*, *Macedonia*, or any other Church to give them such and such maintenance by force, who received not their Doctrine. But you compel and force, and have made that which you call the Gospel, chargeable to the Earth where you have power, 1 *Cor.* 9. 18.

Fourthly, your Doctrine is contrary to the Doctrine of Christ and the primitive times, as that the real and substantial presence of Christs Body and blood (after the consecration of Priests) is in the bread and wine which may corrupt, and so doth not the body of Christ do contrary to Christs Doctrine, who saith he that eats my flesh and drinks my blood shall live for ever, *Joh.* 6. 56. But you that eat that which you call his sub-

ſtantial and real Body and blood; both it and you ſhall corrupt.

Fifthly, of the unbloody Sacrifice of the Maſſe, this ſacrifice doth no good at all, for where there is no blood there is no life, and where there is no blood there is no remiſſion ſaith *Paul*, *Heb.* 9. 14. and ſo your ſacrifice is abominable, and an Idol, and ſuch an one as there is no mention made of in the Scriptures.

Sixthly, of your Liturgy, and publick prayers in an unknown tongue, this is an unprofitable and a vain Worſhip, and this is like your unbloody Sacrifices, herein you are like *Barbarians* one to another, and how ſhould they that worſhip with you ſay Amen, when they know not what you ſay, you praying in an unknown tongue is contrary to the Apoſtles Doctrine, who ſaid, 1 *Cor.* 14. and the 18 verſe. I thank my God I ſpeak with Tongues more than you all, verſe 19. yet in the Church I had rather ſpeake five words with my underſtanding that I might teach others alſo, then ten thouſand in an unknown Tongue.

Seventhly, your Doctrine of Purgatory, an invented and an imagined thing, as to cleanſe from ſin; this is contrary to the Primitive Doctrine, the blood of Chriſt cleanſeth from all ſin, *John* 1. 7. and your diſtinctions of mortal and venial ſin is to blind people withal, for the wages of ſin is death, *Rom.* 6. 23.

Eighthly, Of worſhiping and invocation of Angels, and Saints as mediators between us and God; this is contrary to the primitive Doctrine, there is one Mediator between God and man, even the man Chriſt Jeſus, 1 *Tim.* 2. 5. and he alone makes interceſſion for all them that beleive. *Heb.* 7. 25. and the Angel reproved *John*, *Rev.* 22. 8, 9. when he would have worſhiped him, and ſaid unto him, ſee thou do it not, for I am thy fellow Servant, &c. and the Prophet ſaid

thou

thou art our Father though *Abraham* know us not, and *Israel* be ignorant of us, *Isay.* 63.6.

Ninthly, of Reliques and sacred Images, this is contrary to what the Lord spake by the Prophets, *Lev.* 26. 1. ye shall make you no Idols nor graven Image, neither rear you up a standing Image, neither shall you set up any Image of stone in your Land, to bow down unto it, *Deut.* 6. 22. neither shalt thou set thee up any Image, which the Lord thy God hateth; and *Ezek.* 6.4 and your Images shall be broken; and *Rom.* 1.23. there they were condemned that changed the glory of the incorruptable God, into an Image made like to corruptable man, *&c.* Thus you may plainly see your Idolatrous Image worship is forbidden, and condemned in the Law, Prophets, and new Testament, and as for your Reliqne worship you have neither command nor example for it from *Christ* nor his Apostles.

Many more things might be enumerated, which is found among you in the Apostacy, as your voluntary poverty, and feigned humility, and your wilful vows, and many more things which are found to be contrary to the *Church* of *Christ*, which must be turned from and denyed, if ever you come to know the everlasting Gospel which is to be preached again to the Nations, by which they must be brought out of all this Apostacy.

Furthermore, as to the practice and Discipline of the *Catholick Church* (as it is called) which pleads for antiquity, we find it not consonant and agreeing to the *Church* in the primitive times, the first hundred years after *Christ*.

As for the vestments your Priests wear at certain times, one on this manner, another on that, your Ecclesiastical men, or *Church*-Officers of several ranks and orders, such we find not in the primitive

times,

times, in that which may be truly called primitive.

And for the invented holy dayes and their eves, for fasting, and feasting, we find no such things in the Primitive Times, and such a service for such a day, and such a worship for such a day, we find not in the first hundred years after Christ.

And for your Lent, which one of your Fathers invented, and this was his ground, because God had the tenth of the increase or Tythes due to himself, and for his Ministers under the Law, therefore it was necessary that the tenth part of dayes should be allowed as Tythes to the Lord; O grosse ignorance, and palpable blindness, midnight it self came upon you in the time of your visibillity, when the True Church was fled into the Wilderness. As though the Lord was not Lord of all dayes, and as though all dayes were not his, and to be used to his glory.

And your prohibiting meats, and distinguishing of meats, one holy for such a day, another for such a day, flesh one day, and fish another day, as though there were not the flesh of fish, or one thing were clean and another unclean.

And this invented trumpery hath been observed for Catholick and Apostolick Doctrine, but by whom we must needs tell you, by the Nations, Kindreds, and Tongues, and People, upon which the Whore sits, and out of which the Beast rose. And we will grant you antiquity enough this many hundred years, and yet we will prefer the Primitive times before you, and bring their Doctrine, and practice to reprove you, though we do not desire to go in *Cains* way, and to kill Creatures that are out of the Doctrine of Christ, and contrary to Apostolick and Catholick Doctrine, which wrestled not with the flesh and blood, but with spiritual wickedness, whose weapons were not carnal, but

but Spiritual, and yet they had great might in them, and threw down by these weapons, that which never could be by Carnal, 2 *Cor.* 10. 4.

Again, your forbiding to marry, which is reckoned by the Apostles Doctrine to be a Doctrine of Devils, and contrary unto that the Apostles Doctrine was, marriage is honorable in all estates, the bed undefiled, *Heb.* 13. 4.

And seeing you plead *Peter* was at *Rome*, and *Peters* chair, and that the Bishop of *Rome* doth succeed him, and hath the Keys as *Peter* had; Why do you exclude the chief Bishops as you account them, from marrying, and divers other orders, seeing *Peter* had a wife, and seeing that it is Catholick, and Apostolick Doctrine (before you could claim the name of visible Church) that a Bishop should be the husband of one wife, and should not be covetous nor no striker, nor given to Wine, nor filthy Lucre, *&c.* But since the Bishop of *Rome* hath appropriated to himself, to be the head of the Church, and the chief Bishop over all the Catholick Church, it hath been manifested how much covetousness, and covetous practices hath been acted, as money for Pardons, and Indulgences, and get money for the living and the dead, and the invented Purgatory hath filled your coffers, and your meritorious works have been sold at a dear rate; In so much that a poor Woman who hath lost her husband, and he deceased must pay ten shillings for a mortuary, that he may be prayed for, or some of your merits may be accounted to him which you have in store as a stock to sell to any, who come with a prize in their hand. And from whence have you all these Tythes; have you not borrowed them of the Jews? And yet you are no Jews, and such things we do not read among the Iews were Tytheable, as Pigs, Eggs, Hens, and Geese; to omit greater matters,

ters, and the smoak passing up the chimneys, and that which you call your *Peter* pence. And this is contrary to the Catholick and Apostolick Doctrine, which *Peter* would have been ashamed, to ever have mentioned either amongst Iews or Gentiles.

And now I would ask you a question or two, seeing *John* saw the true Church flee into the Wilderness, the woman that was cloathed with the Sun who brought forth the man-child. What cause have you to boast of visibility, or universality? Now when were you in the wilderneſſe? if your Church hath not been so, then it demonstrates that your Church is not the woman cloathed with the *Sun*, for she did fly into the wilderness as with the wings of an Eagle.

Secondly, whether hath your Gospel been universally and publickly preached these sixteen hundred years or nay? And is it the very same that was preached in the first hundred, or two hundred years, seeing that *John* saith, that all Nations did drink of the whores cup of fornication. And then Nrtions were Waters, Seeing he saith the Gospel shall be preached again to Nations, Kindreds, and Tongues; which clearly demonstrates, there was a time when the everlasting Gospel was not preached to the Kindreds, and Tongues, which are the waters upon which your Church is Scituated; And it is evidently manifested that yours hath been another Gospel then that which was preached in the Apostolick Church, and in the Catholick Church, the first hundred or two hundred years after Christ was manifested in the flesh. Much might be said, to demonstrate the Truth which is in hand, that there hath been an apostacy, the beginners whereof came forth in the Apostles dayes, and afterwards grew into a body and became like a great Sea, which according to the best Ecclesiastical writers, which have given a narrative of the first five hundred years, declared that there

was

was a great loss within 300. years; but in five hundred years or less, the very power of Godliness was denyed, and very much of the form. And though your Church pleads Antiquity for a Thousand years for these things a fore mentioned, which they would be hard to prove; For although it should be granted them, yet we will joyne issue with them in this thing, and are able to prove all these Doctrines and Practices, not to be as it was in the first two hundred years (except they will own such as taught the Doctrine of *Balaam*, and taught the Doctrine of Devils, and went in *Cains* and *Chores* way) for an example.

It were not hard to prove the introducing of all these things before mentioned, and how they have come in by degrees, one Counsel that rose out of the waters ordaining this, another ordaining that; and so have risen up into this great body of darkness, some of the practices borrowed from the Jews, and some from the Heathen, and some invented of themselves in latter ages; So that the worship that was in the Spirit and in Truth, in Christs and the Apostles dayes is turned from, and such a numberless number of vain Traditions, Avemaries, Creeds, and Pater-nosters, and such a deal a do as there is about their unbloody Sacrifice of the Masse, that they are glad to be counted by their beads on strings, as many very well know; By all that which hath been said may easily be collected, that there hath been a great Diviation, and apostacy from the Doctrine and practice of the Primitive times; thus far as I am descended I leave it to the Reader to judge, and compare these things with the Churches doctrine and practices in the first hundred years after Christ, and if these things be found invented, and without footing or ground, then let them that are informed, depart from them.

CHAP.

CHAP. III.

But now to descend a little further, nearer unto our own age, to speak something to them, which I believe look upon themselves, to be Catholick and Apostolick in Doctrine and practice according to the Primitive time and order, and that they are totally come out of the Apostacy.

THis I have to say to you, which is my judgement and belief, and that upon good ground, that you are in many things in the Apostacy, as hereafter I shall demonstrate, and to tell you nakedly and plainly we look upon the reformation which was made in denying the Church of *Rome*, to be but very weak, and poor, and feeble, and imperfect, comparatively with the Doctrine and practice, and order in the Primitive times, in so much that we judge upon good grounds that it cannot be parrelled with the Church in the Primitive times, which I have spoke of before, in that you have denyed the Pope to be the head of the Church, and so are called Protestants; So am I, knowing that Christ is the head of the Church, and ought to rule by his *Spiritual* Scepter and his eternal power in the hearts and consciences of people, and in and over the true Church which is his body whereof he is the head; and let all take heed who doth intrudes and take upon them that which belongeth to the King of Kings, and King of *Saints*, as to matter of head-ship, Regulation, or Goverment, for all power is committed unto him in Heaven and Earth, and the

the Father hath given it to him, and will not have any other have that Glory; But whosoever seeks it must be condemned, and his glory he will not give to another. For the Lamb is worthy of glory and strength; And though the Church of *Rome* be generally acknowledged to be in the Apostacy, by them that are separated from them, and that upon good grounds, yet I say the Separation is in some little or final part, more in name then in nature, more in form then in power, more in some circumstantial things, then in the very ground it self, and very many of these Doctrines, Practices, Discipline and order (as they call it) I find to be upholden, practiced, and contended for, which are found in the former I have mentioned.

First of all to instance that which is generally holden out by the reformed Protestants, is, that the writings of *Mathew*, *Mark*, *Luke* and *John*, and the several Epistles in the Gospel which the Primitive Disciples and Ministers preached and published, and which People did receive, and by believing the sound thereof, were accounted Christians, and believers.

We would have all to know the Gospel was preached to *Abraham*, before *Mathew* or *Mark* or any of the Apostles writ a word. Moreover we would have all to know, that Christ had preached glad tidings to the captives, and some of the Disciples had preached the word of the Kingdom, before *Mathew*, or *Mark*, or *Luke*, or *John* had wrote a word; my reasons are divers, *Matthew*, *Mark*, *Luke*, and *John* must needs hear and see that done which they testified of before they writ, and if *Matthew*, *Mark*, *Luke* and *John* be the Gospel, the writings of them I intend, then the Disciples could not preach it before it was given forth; and if the Epistles be a part of the Gospel, this

this the Disciples could not preach before it was written, for *Paul* succeeded and was converted, after divers of the Apostles had preached the Gospel; so then doubtless the Disciples and Apostles, had something to say, and declare and p blish before any of the new Testament was written; and it is manifested that they were not sent out to preach the Law, nor the ordinances of the first Covenant, after Christ were offered up the end of the first; So then there was something, and is something which was preached by them, and is to be published now to all that are made Ministers by the holy Ghost, and that is in few words (the power of God) which was before the new Testament (so called) though the words declare of it, but is not it; Now they went and preached, and Discipled in the Name of the Father, Son, and holy Ghost, which is a Ministery far beyond the written or declarative sound; and indeed is a Spiritual and invisible thing, which the Apostles, *Acts*, 26.18. declaring his Message which he had received by the holy Ghost, saith, I was sent to turn them, (*viz.* the Gentiles and Iews, and them of *Arabia* and else where he Sojourned) from darkness unto light, and from Satans power unto Gods Power, that they that believed in the light and received the power of God, which he preached to them, might receive remission of sins, for remission of sin was onely preached in his Name, and no name under Heaven there is, by which men can be saved, but by the Name of *Jesus*, though the *Apostles* spoke according to the motion of the Spirit, in divers words, calling him the gift of God, the free gift of righteousness, the unspeakable gift, the true Light that lighteneth every man that cometh into the World, the Power of God, and the wisdom of God, which wisdom and power they had received, and because the Son of God was revealed in them, The Apostle said, I

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am a debter to the Jews, and the Greeks, *Rom.* 1. 14. and he having received this freely of the Father, he went to the Jews, and went to the Greeks, to the Gentiles and Heathen, where the name of this gift and power, and *Jesus* had not been named and published, freely without gifts and rewards, and the necessity did lie upon him, 1 *Cor.* 9 16. and the love of Christ which was shed abroad in his heart constrained him, and made him reckon himself as a debter unto all, because of the abundant loving kindness and riches of Gods love and grace, and spiritual gifts, which he had received, he longed, and thirsted, and travelled to communicate it unto others.

Largely I might speak of this hidden mystery, as to demonstrate what the Gospel of Christ was and is, but in what I have already said, them that are any thing spiritual minded will judge, that the Law and the Prophets, *Matthew*, *Mark*, *Luke* and *John*, and the Epistles, was not the everlasting Gospel, but it was a thing beyond and above, and before any of these writings was; although they all in their several ages, bore Testimony of it, (*viz.*) the power of God, which condemns sin in the flesh, and mortifies the deeds thereof, and gives victory over it, and taketh up all that believe in it into one life, power and vertue, into pure peace, and heavenly contentment, and perfect satisfaction: So you who are calling the letter the Gospel, or the new Testament writings the Gospel, I would ask you a question also; when was there a time since the first hundred years after Christ, or in that time till now, but these words and writings have not been spoken and preached, bought and sold as a Gospel, not only in the Church of *Rome*, but also among all them that are separated from her, even untill now, this hath been preacht to Nations, Kindreds, Tongues, and People; and if the writings be

the everlasting Gospel, then how doth *John* say, or why did he so say, that the everlasting Gospel should go forth again, and be preacht again after the Apostacy, or to bring out of the Apostacy; But it clearly implies the words had been preached and published, and the temporary writings which was given forth at divers times had been preached up for Gospel these many hundred years, which many have received by tradition; but the power of God, and the gift of God, by which, and from which the Ministers of Christ in all ages ministered, hath been wanting, if not altogether lost, for the most part among them that are called Christians; Then what is the quarrel betwixt you and the *Romanists*, its but in translation at the most; and while words and translations, and vertions have been contended about, the everlasting Gospel hath been hid; Therefore all people are upon heaps, and the Nations like waters rowling up and down in instability, Now the reformed Ministry (so called) are in many things in the same practice with the former; You deny an *immediate call*; and sets up an outward *Ordination*, and a form of *Laying on of hands* without the holy Ghost, ordaining such and such who have some skill in natural Tongues, or some words of Oratory, to be a subject matter to make Ministers upon; and that which they preach in words, which hath been held in the form long without the life, you call the Gospel; and these are confined to a *Parish*, as the former, to such a *Cloyster*, and such a *Monastry*; and these preach for hire, and gifts, and rewards, and for maintenance, and keeps up all the foresaid wayes, and maintenance, as Lawful, and will make people believe it is according to Gospel institution, when alas it is but the *Popes Tythes, Oblations, Obventions, Mortuaries*, and *Prayers* for the *Dead*, keeping up the wages but denyes the work; And *Tythe* of all things,

as

as *Piggs*, and *Geese*, *Hens*, and *Eggs*, *Apples*, and *Cherries*, and *Turnips*, and all, *nothing excepted*; this is a feeble thing, as to hold out to people for Gospel maintenance, and [the preachers of the Gospel are ashamed of it.

Furthermore, them that will not give it, sue them at Law, throw them into holes till they dye, take away ten fold that which is claimed, say the man is not subject to Gospel order, denies Ministers maintenance, this hath been crime enough to take away the estates and lives of men; all this is in the Apostacy.

And seeing it is said we are under a Gospel administration, and ordinances; what do you with *Organs, whistlers, and Pipes* in any part of your Services? *this pertained to the Jews* and not to the Primitive Church. And what do you do with *Surplices*, *Tipets* & *Hood*, and other strange kind of Garments? It may be the High-priests Garments, or the *Priests linin Ephod, or linin breaches*, must be brought in for a Gospel proof, and for an Apostolick Ordinance; And what do you with the *Popes Lent*? And why should the *Popes Lent* be among the reformed Protestants Churches, forbiding meats and drinks? And why *forbidding marriage in Lent*, and who ordained these dayes? What have they been borrowed from the Heathen? Or are they looked upon to be such dayes as used to be cited in the Callender for the dog-dayes, which have been brought from the Heathen, and stands to this day, in too much credit among believers so called.

And why is one day preferred before and above another, and some counted holy dayes, as though some others were unholy dayes? and why such a Collect, and such a Gospel, and such a Chapter, and such a Psalme, mincing, and cutting, and severing the *Scriptures* into pieces and shreds? Is this like Apostolick Doctrine? Truly friends, many things we have to say,

if you had an ear to hear, and that upon good grounds we can speak, that we look upon all these thing, to be feeble, and poor, and beggerly things, and hath no agreement, or congruity with the primitive times.

And should people be limitted or stinted to such a certain form of words, called service, or prayer, and divine worship? Was that ever reckoned divine worship, that was not from the Divine Spirit? But it may be you will say the words are good or some of them; I am not speaking about words, but the Spirit, from which every service ought to be performed to the Lord God; and the primitive Christians prayed in the spirit, and with understanding, and sung with the spirit and with understanding, 1 *Cor.* 14. 15. And there was some that knew not what to pray for as they ought, but the *Spirit* helped their infirmities, *Rom.* 8. 26 But you konw what to pray for, and how much must be said on such a day, or such a time, and if there be a Homily, or a Sermon, Lettany must be missed.

Now I say if it be Divine worship, or any thing wherein God is honoured, and the people bettered, nothing of it ought to be wanting.

But these things the Primitive times doth not countenance; but when the power was lost, and the life gone from, and the Spirit erred from, these things have come into the latter dayes, which have been very perillous times, as to them who have kept the Apostolick faith, and the order of the primitive Church.

Many more things we could instance which are practiced, as for discipline and order, and some for necessity, which hath no affinity or union at all with the Primitive Churches, but rather are things which are too near of Kin unto her that sits as a Queen upon the waters, whose flesh must be burnt with fire, who hath

hath drunk the blood of the Saints; and how many of the Lords servants have suffered in and about these things, not only in the Church of *Rome*, but also by them which have been called reformed, many have known and are living witnesses thereof.

And all these *Temples*, *Bells*, *Hour-glasses*, *Pulpits*, & *Cushons*, *Altars*, *Tables*, and *Founts*, which are things that pertain to them that locks they are come out of the Apostacy; but the *Spiritual* minded sees over them, and beyond them, and before these things; And also sees through the Spirit of Prophesie and time when they shall be no more adored, worshipped and honoured; But God shall be feared in the hearts of the Sons of men, and glory shall be given to him, and he shall be worshiped in *Spirit* and in Truth as he was in the Primitive times, when the Beast and the false Prophet, and them that wrought Miracles before him, and all they that have cryed who is able to make war with the Beast, and have cryed worship him, All must be taken alive; Remember that (alive) in their strength, and cast into the Lake, and the Mother of Harlots shall be made desolate, her Cup of Fornication thrown under foot; The Kings of the Earth shall deny it, and to give their strength any longer to the Beast; and then shall that be fulfilled: Rejoce ye Prophets and holy men of God, and ye that have suffered, for the hour of his Judgement is come, and as she hath served the Saints, so shall she be served, and rewarded double, and the day hastens, and the times and seasons we see and know as God hath made them manifest. The man-child is descended again, who hath right to rule the Nations with a rod of iron, and break the ungodly in pieces as at potters vessel, and stamp the residue of his enemies under his feet; And the Church is coming out of the wilderness again, who leans upon the breast of her

beloved; who is clothing her again with beauty in ſtead of aſhes, and putting upon her again the beautiful garments of glory and excellency, even his own righteouſneſs, and they that ſee it, their hearts ſhall be made glad, and their ſouls rejoyce in God, and their fleſh reſt in hope; for the time is come when ſhe muſt appear again, which hath been retired and hid in a place which God hath prepared for her, while the falſe Church ſate as a Queen, and the Apoſtates as Princes, and their merchandize ſold at dear rates; But their joy ſhall be turned into mourning, and alas, alas, ſhall be the cry of them that have been in Glory with her, for their frankincenſe, odours, and ſweet perfumes, and ſcarlet, and purple, and gold, and ſilver, and wood, and Tin, and Iron, and Braſs, none will buy any more, none of the Lambs followers, nor none of the true Churches children, who worſhip God in the ſpirit, and have no confidence in the fleſh, neither in any outward appearance, but in the hidden life of God, but in the immortal life, which he hath brought to light through his bleſſed Goſpel, which he hath cauſed to be publiſhed again; the joyful ſound whereof many captives have heard and are glad, and a numberleſs number ſhall hear the joyful ſound thereof, and ſhall enquire after the brightneſs of the riſing of the Son. Therefore all Apoſtates, Hills and Mountains, make room, make way, the Lord is riſen in power and in Glory, which ſhall dazzel the eyes of all the Earthly, and ſhall extinguiſh and put out the very brightneſs and the glory of all invented worſhips, in the Apoſtatized ages, and ſhall bring them that believe in the everlaſting Goſpel to ſtability, to the rock of ages, to the valley of *Achor*, to Mount *Sion*, to the bleſſing of the everlaſting hills; And bleſſed are they that hear, and believe, and wait to be made partakers

partakers of that which the Lord is about to do in the Earth, as he hath shewn, and foreshewn to his servants the Prophets.

CHAP. IIII.

Now a few words to shew unto all, how they may come out of the Apostacy, to be members of the true Church, which is in God, the Lambs wife.

SO far as God did appear in any age or generation, or manifest himself unto the Sons of men, in any shadows, figures, representations, or outward appearances, the evil Spirit, and Serpents seed, and evil doer, alwayes took up the form of the thing, when it came into reputation, as largely might be demonstrated and instanced through all ages and Generations, till the closure of the Apostles Writings; something whereof hath been briefly hinted at before, so in this I shall be very brief.

The *Jews* held up the *Types* and *Figures* of the *first Covenant*, and the ordinances thereof, and opposed Christ the Light, the everlasting Covenant, and also the publishers thereof. Moreover, when the name of Christ came to be spread abrood, then false Apostles and deceitful workers, who were enemies to the Cross, and to the power of God, they preached Christ out of contention, and envy, and for filthy lucre, and by wicked practices made the name of Christians odious among the Heathen, as it is this day, and caused the worthy name by which the Saints

were saved, to be blasphemed by their ungodly practices, *Rom.* 2.24.

When the Apostle gathered together many that believed, and setled them in the order of the Gospel, and the order came well to be accounted of, and the conversation of the Saints of good account amongst many; divers false Prophets and deceitful workers got up, and as the Apostles met in houses, and the Saints met together in houses, the false Apostles they crept into houses, and held the form, as I said before, and denied the power, and they were to be turned away from, by the Apostles exhortation to *Timothy*.

Now since the true Church fled into the wilderness, the false Church came into visibility, and to sit as a Queen upon the Waters, the Nations and Peoples; other things have been brought in, other things are brought in and invented, which were not constitutions of Christ or the Primitive Churches; And these the world have wondered after, in the dark night of Apostacy. And the worship hath been made up, and compacted partly from the Jews worship, partly from the Heathen, and partly from themselves, being corrupted, and the *Scriptures* perverted every way to prove all this deceit.

Now many have Judged to relinquish the former superstitious practices, and to come and to take up the form and practice again in the outward, as it was in the Apostles dayes, is to come out of the Apostacy. Let all know this, the outward Court of the City was given to be trodden under foot of the Gentiles, to pollute and defile it, and many may wait there, and look there in the polluted Court, and in the outside, that hath been defiled; and many may visit the Sepulchre and wait for Christ when he is risen, and so look for him to appear in that which he is risen out

of,

of, the Iews at their Temple when it is left desolate, the Christians (so called) may glory in their outward Court, though it be defiled, and so defiled as God will not appear therein again; for he hath another way manifested himself unto the sons of men.

And now, that worship that God requires, that service that he requires, and that glory wherein he will manifest himself, is, and will be in the Spirit, which all people is to wait for, which comes to witnesse restoration, and to come to the end of the night of error, to the Bride the Lambs wife again. Now a measure of Gods spirit being given to every one to profit withal, which shews them sin and transgression, and will lead out of it, which shews formal worship, and how deceit hath transformed into them, and leads them that believed in it, out of that which is polluted, and out of deceit, to Christ the sure foundation, and mighty power of God; and to know Gods peace, and good-will to all men. And that which must restore all people, and bring them out of the Apostacy, into purity, and to have fellowship with the Father and the Son, and one with another, as it was in the Primitives times, is the mighty power of God alone, which must be waited for, and believed in, and received, and made manifest in the heart of the People, or else they cannot come out of the Apostacy, nor see to the end of those things that are to be abolished; And this is that which must be witnessed by every man, that comes to be a living stone of the holy City, and a living Son of the free-woman, and true member of the Heavenly *Jerusalem*, which God hath caused to descend, which is the Mother of all the Saints, and the womb that brings them all forth, and the breast at which they all suck, and are satisfied and nourished up to everlasting life.

These sayings are faithful and true, and blessed

fed is he that heareth, believeth, and receiveth them.

And this is a Teſtimony of the People called *QUAKERS*, whom God hath brought out of the Apoſtacy, to the beginning again, to ſee the brightneſs of the day of the Lord, wherein there is not a Cloud.

Furthermore it is manifeſt how many things have been introduced and brought in, concerning worſhip, and ordinances, and are taught to be Doctrines of the Primitive times, when as they are brought in by men of corrupt minds in latter ages, which had loſt the faith once delivered to the Saints, and had loſt the Goſpel order, and compelled people by outward Law to ſubmit unto them, and yet all thoſe things they would faſten upon the Scriptures, and bring ſome Scripture which they pervert, as a cloak and a cover to blind people withal; but I ſhall deſcend to ſome particulars.

CHAP. V.

Concerning Sprinkling Infants.

AND firſt concerning baptizing or Chriſtning Infants (as it hath been called) which is without preſcribed command or example, commanded or ordained by Chriſt or his Apoſtles, although many in theſe latter ages, have wreſted the Scripture, thinking thereby to make their own inventions to be reckoned or accounted to be Ordinances of God, and the main ground which the greateſt Rabbies have given, hath been from theſe or the like Scriptures; Go teach

and

and baptize all Nations, *Mat.* 28. 19. but this is nothing at all to prove baptizing of infants; here teaching was to go before baptizing, or Discipling as the words may be rendred, for they were not like to be Discipled which were untaught; now Infants not being capable of teaching, so are not capable of being made Disciples: Now to baptize Infants, or sprinkle them with water which are untaught, and not capable of being Disciples, is a ridiculous thing, and to do it so as the Church of *Rome* uses it, and they who are separated from them, is contrary to the Scriptures, and there is no mention made of water at all, nor Insants; and their other Scriptures they have offered for proofs, to prove this an Ordinance of Christ (and why) only because Christ took up Children into his Arms and blessed them, and because he said, whosoever enters into the Kingdom of God, must enter as a little Child; these Scriptures have been tendred for good proofs, but the *Spiritual* minded will judge of the weakness of them who offer these things for a proof. But again it hath been said and accounted Orthodox, that baptism came in the room of Circumcision, but how they will prove it is yet unknown to many, for the Scriptures make not mention of any such thing, for one Type did never Type out another, but every Type Typified a substance; Now circumcision, was a Type or a Figure, and cutting off the foreskin was a Figure of Circumcision, and cutting off the fore-skin of the heart; now baptisme with water is a Type or a Figure, 1 *Pet.* 3. 21. which Typed out the spiritual washing of Regeneration; and if baptism of Infants came in the room of Circumcision, then how do they agree in a paralel? the males was only circumcised, and why are the females now baptized, if baptism came in the room of Circumcision?

Another thing which hath been alledged for a proof

that

that which Christ spoke to *Nicodemus*, *John* 3. 5. Except a man be born again of water & the Spirit, he cannot enter into the kingdom of God; from whence it hath been inferred by many, that baptism of infants was absolutely necessary to salvation: Christ spoke of that which did regenerate and make anew, and cleanse the heart, and of the clean water which the Prophet *Ezekiel* spoke of, which he would pour upon his people; visible water cleanses not the inside, neither doth regenerate, but the water which Christ giveth to every one that thirsteth to drink, is the water of life, and this washeth the inside, and cleans the heart, and this is the washing of regeneration, which whosoever comes not to know, cannot enter into the kingdom of God, because that which is defiled is shut out, but they that do not look after the substance, hath made an idol of the figure; but the Chuch of *Rome* themselves which were the first inventers and setters up of this humane institution, have said that this must be recieved by tradition, and not from the Scriptures, because it could not be proved as a commandment, witness *Claudius Espontius* a Popish Bishop at a counsel at *Pysoy* in *France* 1500. and yet this Doctrine hath been held out to the Nations for Catholick and Apostolick, which the Primitive Churches made no mention of, neither the Apostles taught any such Doctrine, but was preached up by such who went out of the light, and from the power into the Nations, which became as waters; for the first ordainer of baptism of Infants, and that they should have a Godfather and God-

Claudius Espontius *ordained at a counsel at* Pysoy in France, that *Infants baptism should be received by tradition, because it could not be proved as a command from the Scriptures.*

Godmother, was (*Ignatius*) Bishop of *Rome*, long after the Apostles dayes, when *Rome* was got up into pride, and claimed authority over all Christian Churches to impose upon them what ever they listed for Doctrine; and such dark things as these have been brought forth whereof mention might be made of many things, and what unsavory words, as Godfathers and Godmothers is used not only amongst them, but also amongst the Protestants to this day, who is God a father, or who is Gods mother? is this Apostolick Doctrine? as though God was begotten by generation, indeed is it not blasphemy to affirm such things, and also to hold up such things, all which demonstrates these things to be in the Apostacy. And therefore you who profess your selves that you are come out of the Apostacy, and are reformed Churches, for shame leave off practising and pleading for the upholding such things which the Scriptures do not own, or else the practice of the Saints in former ages will judge you; And it hath been reckoned as absolute necessary to salvation, and therefore *Victor* Bishop of *Rome* did institute, that the children might be christened by a Lay-man or Lay-women in time of necessity, because infants were often in danger, as *Polydore* makes mention, *Lib.* 4.

Ignatius *Bishop of Rome was the first ordainer of Infants baptism, and that they should have Godfathers and Godmothers, &c.*

Victor *Bishop of Rome instituted that children might be christned by Lay-men and Lay-women in case of necessity.*

CHAP.

CHAP. VI.

Concerning the Sign of the Cross, and ordaining of Parish Churches.

LIkewise the Sign of the Cross, and the Chrism, are invented things which are in the Apostacy, and therefore you who profess your selves reformed, for shame leave off these things and come out of them, and deny them.

Secondly, Parishes and Parish Churches, which were ordained and builded in the Apostacy, and dedicated unto Saints, which stand to this day both in the Church of *Rome*, and in the reformed Churches so called, and Church-yards, which they call holy and consecrated ground to bury their dead in, this is an invented thing and superstitious, and yet it stands as an Apostolick order both among Papists and Protestants in the Primitive times, in the dayes of the Apostles; The Scriptures make mention of the Jews Temple at *Jerusalem*, and of the Gentiles Idols Temples in which they worshipped, the Apostles and Ministers of Christ, who published the word of reconciliation, and Christ the substance of all figures, they gathered them that did believe of the Iews from the Temple and Temple-worship, and the Gentiles from their Temples and Idols, to worship God in the spirit, and they met together in houses; we read of no Parish Churches dedicated to Saints nor consecrated ground, for they knew the earth was the Lords and the fulness thereof, and was

clean

clean and good and blessed to them that believed, and there was no dividing into Parishes then, nor no compelling; then *Corinth* was not divided into a Parish, *Antioch*, *Philippi*, *Thessalonica*, *Philadelphia*, and *Smyrna*, and the rest were not all made into Parishes, neither were them that believed not compelled or forced to come to the Christians meeting at *Antioch*, *Philippi*, *Thessalonica*, *Philadelphia*, or any other place that we read of in the Scriptures; and the Apostles were not confined, nor their spirits were not so strait as to stay over one hundred or fifty families twenty years, and call that their Parish between such an hedge and such a ditch, and such a water and such a way, as Parishes are now divided into; though I say they had houses to meet in, and preached the Word, and brake bread from house to house, and sometime by the sea-side they congregated, and sometimes on an hill, and at certain places they met together to worship God, they went not back to the Jews Temple nor Gentiles Idols Temples, neither forced any of their maintenance as to minister unto them, by which all may see that these invented Churches and Church-yards for holy ground and Parishes are not Apostolical, nor was no Catholick nor universal thing then in the Primitive times, neither was there any command given to the Christians to do any such thing, neither reprehension for not doing such things.

The first Church or Temple that we read of was consecrated by *Pius* Bishop of *Rome* in honour of the *Virgin Prudentia*, and afterwards *Calistus* made a Temple to the Virgin *Mary* a place beyond *Tibris*, and instituted a Church-yard in *Apius* his street, and called it after his own

Pius *Bishop of* Rome *built the first Temple after the Apostacy, in honour to* Prudentia.

Dionysius in the year 267 divided both in Rome and other places into Parishes and Dioceses for Bishops.

own name; And *Dionysius* in the year 267, divided both in *Rome* & other places, Churches and Church-yards to Curates, and made Parishes and Dioceses to Bishops, and commanded that every man should be contented with his prescript bonds, and there was the beginning of Parishes, Churches and Church-yards, consecrated ground; and in process of time when all Nations had drunk of the cup of fornication, the Nations began to imitate their mother, and to build and consecrate Temples, and Churches and Church-yards, to this Saint, and the other Saint, as is too too manifest through Christendom to this day; And here's the rise of holy Parish Churches, which of late have been preached up for the house of God, and the house of prayer, which bears the name yet by which the Pope baptized them, Saint *Peter*, Saint *Paul*, Saint *Mary*, Saint *Hellen*, Saint *Katherine*, Saint *Gregory*, Saint *Maudlen*, Saint *Alban*, Saint *Anthony*, Saint *George*, Saint *Margaret*, Saint *Dunston*, Saint *Clement*, Saint *Christopher*, Saint *Giles*, Saint *Martine*; and painting and garnishing these houses with Images and pictures, and hanging of flowers and boughes and garlands, this came from the old heathen who sacrificed to *Saturn* and *Pluto*; and this hanging up candles, and their Candlemas dayes, this came of the Gentiles and Pagans, who honoured their false God *Saturn*, and their Altar which they have builded in this Temple, and their tables upon which they offer and set their sacrifice, these *Boniface* the third commanded that they should be covered with linen clothes, and here was the beginning of these kinds of orders; so that as I said before, most of these things in and about the worship, which hath been since the reign of An-

Antichrist, and since the Whore hath sate as a Queen, they have been either borrowed from the Jews, or else from Pagans and Heathens, and the mother of Harlots hath put these things off for Apostolick institutions, these many hundreds of years, and divers other things which are in and about the Parish Churches, your many crosses in and about them of wood and stone, your baptized bels, and consecrated pulpits, and fonts, and hour-glasses, and soft cushions to preach on, all these the Scriptures makes no mention of, not in the Christian Churches the first two hundred years after Christ.

Now Protestants who have denied the Church of *Rome* and their practices, which was contrary to the Primitive and the *Scriptures*, look about you and see how you are sticking yet in *Babylon*, and buying yet the merchandize thereof; and as for your holy ground called your *Church*-yards, which you only judge fit to bury the dead in, and would compell all to come thither, because there are many Officers in and about this Temple, who are greedy of rewards, so that they would not miss any thing that might be commodious unto them, and so would compell all to come there for their gain; But,

Abraham was the first we read of that made any place of burial in *Hebron*, which he bought of *Ephron* the *Hittite* for thirty shekels of silver, and there was he and his wife buried, and this was no Parish-yard, neither did he leave any Priest or Clerk that we read of to receive wages and fees, and for ringing a bell, and reading and singing over the dead; and so for shame, you who profess the *Scriptures* and the Apostolick order and institutions of *Christ*, come out from among all this trumpery, and wait that you

Abraham and his Wife buried in a piece of ground he bought.

may come again into the order of the Gospel, and the primitive order which hath been talked of these many years, and yet not known.

CHAP. VII.

Concerning swearing by the Gospel and kissing a book, and that which is commonly confirmation or Bishoping Children, things invented contrary to the Apostles Doctrine, and are in the Aopstacy.

IN the first Covenant the *Jews* were commanded to swear by the Lord, and oaths were observed by the Jews that were in the first Covenant which was faulty, *Heb.* 8.7. which Ordinance did not make perfect as pertaining to the Conscience, and so there came to be an end of that Covenant, and the better was brought in, which stood upon better promises, and then the Priest-hood, Law, first Covenant, and the ordinances thereof (which was only to continue till the time of Reformation, *Heb.* 9. 10) by Christ the everlasting Covenant came to be made manifest, the everlasting offering, who perfected them that are sanctified, who is the oath of God, the end of oaths, and of all strife and contention; his Doctrine was, *Swear not at all, Mat.* 5.33, 34, 35, 36, 37. neither by the head nor feet, nor Books, nor Gospel, nor any other thing, but that yea should be yea, and nay nay in all things; and *James* an Apostle of Christ Jesus, who knew the New Covenant which was everlasting, which saw over the ordinances of the first Covenant

of

of the Jews, saith, Above all things my brethren sweare not at all, neither by heaven, neither by the earth, nor by any other oath; but let your yea be yea, and your nay nay, lest you fall into condemnation, *James* 5. 1. 2. and this was Apostolical and Catholick Doctrine in the Primitive Churches.

But afterwards the faith being lost which once was delivered to the Saints, and the power lost, they began to set up oathes again, imitating the Iews, and bringing the commands of the Iews who were under the first Covenant as their Ground; But this was in the Apostacy: And *Justinian* the Emperour appointed, first, that men should swear by the Gospel or book called the Gospel, and lay their hands thereon, and kiss it, saying, *So help me God*, and here Christendom may see who are in the Apostacy, and who were the first instituters of this Swearing, and the manner thereof, which the teachers of these latter ages do ignorantly press for an ordinance of God.

Justinian the Emperour our ordained that men should swear by the Gospel or Book called the Gospel, and lay their hands thereon and kiss it, saying, So help me God.

In the primitive times, they that had the word of reconciliation, who had received the holy Ghost and gift of prophesie, and were made able Ministers of the Spirit, who had discerning, and saw by the Spirit who was fitted for the work of the Ministry, and fit to be Elders and helpers in the Church; they laid hands on them in Gods power, and they received the holy Ghost; but now since the Apostacy came in, this kind of Imagination of laying on of hands one Hypocrite upon another, who are out of the power, who have not received the holy Ghost, neither they upon whom their hands are laid, but afterwards it came to be a custom, and a holy rite to be performed upon Children.

Silvester Bishop of Rome ordained that all Churches should be Christned and should be anointed with oyl.

Silvester *Bishop of* Rome *ordained that* ned Churches and Chalices *all Churches should be* should be anointed with oyl; *Christned and should be* And *Fabianus* commanded that *anointed with oyl.* it should be renewed every Munday and Thursday. *Clement Bishop, ordained Confirmation of Children, and said none was a perfect Christian if he wanted this, and thus Children should be smote on the cheek signed with this Cross.*

Clement the first ordained that Children that were Christned should be anointed with Chrisme, and he also instituted the Sacrament as it is called of Confirmation, or as it is now called Bishoping, and did suppose that no man was a perfect Christian if this Rite and Ceremony was omitted; and for this cause it hath been judged, and lookt upon as Catholick Doctrin, both by the Church of *Rome* and the Protestants, that the holy Ghost is more plentifully given them by the hands of the Bishop, and on this wise in the first Institution thereof it was only administred by the Bishop; First he asked the name of the child, making the sign of the Cross in his forehead, saying, I sign thee with the token of the Cross, and confirm thee with the Chrisme of Salvation, in the Name of the Father, Son, and holy Ghost, *&c.* and smote the cheek of the Child softly; but if of greater age, which was to be confirmed, the Bishop gave a sharper stroak, that he might remember this great mystery; and here you may see how these things came in, and the traditions, and inventions and precepts of men have been and are taught for Doctrine and Apostolick institutions, many of which are upholden in the reformed Churches, so called, unto this day, and so people are kept in blindness in a multitude of traditions and heathenish customes, and their minds led out from seeking after the living God. CHAP.

CHAP. VIII.

Concerning Fasts, Feasts, and holy dayes.

THe Jews in the first Covenant had many Fasts, and Feasts, and holy dayes, as the Sabbath and feasts of the new Moon and *Passeover*, and Feasts of unleavened bread, Penticost, the Feast of Tabernacles, and Feast of Dedication, which are largely shewn in the Books of *Moses*; all which things as the Apostle saith to the *Hebrews*, were but shadows of things to come, and not the things themselves, which only continued till the time of reformation, and till the better hope which brought in the better Covenant, which stood upon better promises; Now in the Primitive Churches they came to see the end of these things, and were brought to him that was the substance, in whom all Figures, and Shadows do end, *Col.* 2. 16, 17. Let no man therefore judge you in Meat or Drink, or in respect of a holy day, which are a shadow of things to come, but the Body is Christ; Now afterwards when they minded the form more than the power, they run out into those things with many additions, some borrowed from the heathen, and some by their own invention, and then press them as Apostolick Ordinances upon Christians, which things stand in force with many until this day, too too much among them that are called reformed. *Victor* Bishop of *Rome* about the year 196. decreed, that Easter should be kept and Celebrated on the Sunday, from the 14th. day of the first Moneh, that is *March*, to the 22d of the same; Now the Jews kept it sooner, and

so it is without ground from the Iews practice, and meerly an invention of their own, which led people back into dayes, and about what time they judged any thing to be done, which Christ or the Apostles did, they invented a day and a time to keep for it, as to reverence Sunday in advent and Nativity, Circumcision, and Epiphany, Purification of *Mary* called Candlemas, Lent, Palm-Sunday, Monday, and Thursday on which Christ washed his Disciples feet, as it hath been imagined, good fryday, Easter, Pentecost, was kept by the Iews; and this they would hold out for an Apostolick example to Christians and for all the former dayes they were invented with many more which have been brought in since; And so they were decreed and ratified at a Councel at * *Lions* in *France*, that such dayes as either the holy Saints departed this life, or did any notable deed, a day should be kept holy as they said in that Council for the increase of their Religion: there was also other dayes instituted, the feast of *Saint Steven* and Innocents, by Pope *Boniface* the fourth, and likewise *John* Baptist, and that which they call Lady day, *Lawrance*, *Michael*, and *Martin*, and generally of All Saints, and these were his institutions which are practised by the Church of *Rome*, and practised among the Protestants to this day.

* *At* Lions *in France they apointed holy dayes to increase their Religion.*

Boniface, the fourth ordained Stephen, Innocents, Lawrence Michael, Martin, John Baptists, *and All Saints to be kept holy.*

Likewise that which is called *Corpus Christi* day, this was made a holy day and dedicated by *Urbane* the fourth;

Corpus Christi *day ordained by* Urbanus *the fourth.*

Sylvister

Sylvester assigned the day of *advincula Sancti Petri*, commonly called Lammas in memorial of Peters pains and persecution;

Felix the first to magnifie the glorious commendation of Martyrs, made a yearly oblation should be had in memorial of them: And *Gregory* would that Masse should be said over their Tombes or graves. Now Priests read the original of your service over the graves of the dead and see if this be Apostolical.

Sylvester Bishop ordained Lammas day in memorial of Peters paine.

Gregory ordained that Masse, or short prayer, should be said over the Tombes of the dead.

The fast of Wednesday and Friday was appointed, the one day Christ was Crucified, and on wednesday *Judas* purposed in his mind to betray him.

Gregory was he that ordained that neither flesh nor any thing that had affinity with it, as Cheese, Milk, Butter, Eggs, should not be eaten on such dayes as were fasts, and here came in this Doctrine of Devils.

Gregory appointed wednesday and friday should be fasted.

Soulmass day this was begun by *Odilo* that was Provost or Provincial of *Cluniassentis* Order, upon the occasion he heard about *Etna* the burning Mountain of *Sicily* oftentimes great lamentations, and cryings and weepings was heard, which he supposed to be the weepings of evil spirits that bewailed because the souls of dead men were taken from them by the petitions and Sacrifices of well disposed Christians; therefore he appointed his Covent to make a general oblation for all Souls the next day after the feast of all Saints; and this great institution was ordained about the year. 1002. and

Soulmass day was ordained by Odilo.

so all whose eyes God hath opened, willsee all this heap of Invention hathbeen practiced since the Beast rose out of the Sea, and the Whore hath sat upon the waters, which is since the Apostles dayes.

CHAP. IX.

Concerning Priests Vestures and Bells, which are Practised among Christians as Apostolick Institutions.

THe Iews high Priests had Vestments, and the rest of the Priests who offered Sacrifices and Oblations at the Temple and Tabernacle, *Lev.* 8. 6, 7, 8, 9, &c. 13. And *Aaron* the Priest had a coat girded with a girdle, and cloathed him with a robe, and put a linen Ephod upon him, and put a Brest-plate upon him, and a Mitre upon his head; And *Aarons* Sons had coats with Girdles and Bonnets, as was commanded by the Lord; and Chap. 16. 4. and he put on a linen coat, and linen Breeches, with a Coat and Mitre, and girded it with a linen girdle, and these were the holy garments, and these Garments were to be put off in the holy place, and divers other Garments and Vestments, which were worn by the Priest about the Temple-worship and Sacrifice, which were Shadows of better things, and of more holy Garments, but this was in the first Covenant that made nothing perfect which was faulty, and was to continue untill the time of Reformation; But Christ being come and offered up, all shadows had an end, and they Preached up the everlasting offering, and him who offered up himself once for

for all; Now Christ sent out his Disciples without great provision as to attire, for they were to take neither staff, nor scrip, nor shoes, nor mony, nor brass in their purses, and yet they were to go among them that were like wolves, renting and tearing, devouring and destroying, and there was no great likelihood of obtaining any earthly thing from such while in that nature; but the Apostles lived by faith, *Mat* 10. 9. 10. and *Luke* 10. 3, 4. and they were not to take two coats, and the Apostle in his travels was often in necessities, in hunger, and cold, and nakedness, and did not go in costly array, nor in disguised habits, but in his old age wore sometimes a *Cloak* among the *Churches* which he sent for to *Troas*, an ordinary Garment, 2 *Cor.* 4. 8, 9, 10, chap 6. 4. to the 11 verse, 2 *Tim.* 4. 13. and *John* the Baptist who was a great Prophet, had a *Coat* made of hair, and a leathern girdle about his loyns, *Mat.* 3, 4. and the Primitive *Christians* wandered up and down in Sheeps skins, and Goats skins, being destitute, of whom the World was not worthy, *Heb.* 11. 37, 38.

But after the Apostles decease, deceitful workers and evil Beasts, and they that abode not in the Doctrine and Ordinances of *Christ*, went out into the World, and the World went after them, and so lost both Power and form of Godliness, and invented things some from the Heathen, and much from the Priests under the Law.

Sextus the first commanded that the *Corporis* should be of linen cloath only, and that of the finest and purest, and forbad that Lay-men should handle the Hallowed Vessels, and namely Women were Prohibited hallowing the Priests Vestures, and Altars and Cloaths, diversity of vestures

Sextus Commanded *that no Lay-people should touch the Priests Garments,*

vestures of sundry orders were muchwhat taken from the example of the Hebrew Priest-hood, was practised and ordained by *Steven* Bishop of *Rome*. And *Sabinianus* decreed first that the people Sabinianus *ordained that people should come together to hear Service by ringing Bells.* should be assembled together to hear Service at certain hours by ringing of bells; And *John* the 22. Bishop of *Rome* ordained that bells should be John 22. *Bishop ordained bells to be tol'd three times a day.* toled every day three times, and that then every man should say three times *Avemary* as *Polidore* saith, Lib. 6.

The invention of bells was from imitation of the Hebrews, because the high-Priest had in the skirts of his uppermost garments little bells to ring when he was in the holy place within the vaile.

And the banners and trophies which are hung up in Churches, were taken from the Heathen, which did bear them to signifie the Conquest of their enemies; and these have been set up in the Churches, so called, by some of the Bishops of *Rome*, to declare as they said, the triumph of Christ over death and hell. Now all Nations who are called Christians, look to your original and from whence these practices have risen, and those things are continued, even amongst the Protestant Churches, are either from the Iews or from the Heathen, or from the Apostatized Bishop of *Rome*, long after the dayes of the Apostles; and so these Hoods and Surplices, and Caps and Bonners, and Cowls and Tipets, and Miters and canonical Coats, and Girdles, and divers strange attires; it is like to prove these things we must have *Aarons* breeches brought in, and the linnen Ephod, and his Sons Girdles and Coats, and Bonnets, and the high-Priests Mitre, and all these Candlesticks for a Gospel proof.

CHAP.

CHAP. X.

Concerning Mattens and ſinging of Pſalms by courſe in muſical tunes, and ſupplications and ſhort prayers, called Letany.

THE Jews under the Law had many Officers which belonged to the Temple-worſhip, among which were ſingers, as the ſons of *Corah* and the ſons of *Aſaph*, and *Exrahites* and chief Muſitians, &c. and divers Pſalms were given forth by the Spirit of God by *David* and others upon ſeveral occaſions, ſometimes after victories, and ſomerimes when he felt the preſence of God, and the working of his power, and who were eye-witneſſes of his wonderous works, as the reſt of *Iſrael* was many times, as at the dedication of the Temple, and alſo when they came out of captivity, *Neh.* 7. 44. *chap.* 12. 27. 42, 43. *Pſal.* 149. 3. & 150. 3, 4. and all theſe Singers of ſongs pertain to the Temple and the firſt Covenant, and to that Prieſt-hood which could not continue by reaſon of the faultineſs thereof, *Heb.* 8. 7. and becauſe all theſe things did not make perfect as pertaining to the conſcience, and was but to continue for a time untill the time of Reformation, and then an end of the Temple Prieſts and Worſhip, of the Singers and Porters, and Organs and ſtringed Inſtruments as in matter of worſhip, an end was put to all theſe when he was offered up that perfecteth for ever them that are ſanctified.

And the Chriſtians and true Believers in the primitive

mitive times, who had received the ſpirit in which they did Rejoyce, in and with what words the Spirit was pleaſed to utter, and they that had received the Holy Ghoſt did joy in the Holy Ghoſt, and they that did ſing ſang in the Spirit, and with the Spirit, and with underſtanding, from the feeling of the living which they had in their hearts of Gods preſence and his aſſurance; and he that had a Pſalm might ſing, but all the Church did not ſing together, a Pſalm was a gift of the Spirit, every one had it not, there was diverſity of Gifts, and diverſity of Operations, Prophecy, Interpretation, and a Pſalm were Gifts which were received from the *Spirit* and not by tradition, 1 *Carinth* 14. 15. *Epheſ.* 5. 19. *James* 5. 13. And they that overcame and were redeemed from the Earth, who had followed the Lamb, who had given them victory over ſin, death and the Grave, they ſang a new ſong, which none could learn but thoſe whoſe names were Written in the Lambs Book of life. *Rev.* 14. 1,2,3. *chap.* 19. 1. 6. and theſe were the ſongs of the redeemed which God had delivered out of their Enemies Hands, and they were witneſſes of his Wonderous Works, and praiſed the Lord in the Spirit and with underſtanding, and did not get a form of words, of *Davids* words which he ſpake after his victories and Triumphs over his enemies, and alſo they prayed in the Spirit and with underſtanding, and ſpoke as it gave utterance, and as they were moved by the Holy Ghoſt, and were not limited as how Short or how Long, but as the Spirit gave utterance, and not limited to hours and ſet times, but when the Spirit of God which they had received moved thereunto, and then their Prayers were accepted, and were as ſweet incenſe, *Rev.* 5. 8. *chap.* 8. 3. 4. and were not ſtinted to ſet hours, but as they

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ſaw in the Wiſdom of God, and were moved by his Spirit.

But ſince the Apoſtacy that the Spirit hath been loſt by many and the power, and ſome of form retained, and then they began to imitate three times a day, and ſeven times a day, but *Mattens* at ſet times, and hours was appointed by *Hierom*, as *Polydore* and others ſay. Alſo the Heathen they had *Mattens*, as *Apuleus* ſaith, which they ſung at divers times of the day, and ſo ſorted the hours of the day for ſacrifices which they did offer unto their Idols.

Singing of Mattens at ſet times pointed.

Pelagius the ſecond, was the firſt that Commanded Prieſts to ſay them dayly, and ſaid, as the juſt man falleth ſeven times, ſo by inſtant prayers and *Mattens*, he might as often riſe and amend.

Pelagius the ſecond commanded Prieſts to ſay them dayly.

Urbanus the ſecond ordained the *Mattens* called the Ladies *Mattens* to be ſaid daily, and confirmed them in a Councel which he had at *Mount Clear* in *France*; and *Damaſus* Biſhop of *Rome* gave Commandment, that *Mattens* ſhould be ſaid or ſung in all Churches, and added *Gloria Patri* to the end of every Pſalm. *Damaſus* alſo inſtituted that Pſalms ſhould be ſaid or ſung by courſe; *Damaſus* alſo Commanded that the Creed ſhould be ſaid every hour: And *Vitilianus* invented the decent tunes wherewith the hymns be ſung, and joyned the Organs; but there was divers and ſundry manners of prayers, and forms and *Mattens*, and ſinging deviſed by many, as *Benners Monks* had one uſe, and *Bernard* another, and Dominicks brethern had one order by themſelves, and every provincial Biſhop made a ſeveral uſe in his Dioceſs, and all was confirmed by the Biſhop of *Rome*

eleſphorus appointed that Lent ſhould be kept before Eaſter and faſted.

Teleſphorus appointed that Lent ſhould be kept before Eaſter, and added another week to it, which we call *Quinquageſima*, and this week he commanded Prieſts to faſt more then the Laity; and thus one runs into one invention after another, and hath brought in all this mountain of darkneſs, ſo that the practice of theſe things ſince the Apoſtles dayes hath been much-what corrupted, and imitation at the beſt without life, and are either from the Jews and their worſhip, or from the Heathen, or from their own inventions and imaginations, which are ſo many in their Mattens and their prayers, that at laſt Beads where glad to be got to tell them; and ſo all who view theſe things and ſees them to be in the Apoſtacy, come out from among them, and them that are joyned to Idols let them alone, and keep your ſelves from them, and compare but the worſhip and practice of the primitive times in the Apoſtles days, with all this which hath been brought in ſince, part of which is here demonſtrated: and much more might be ſaid, but you will ſee that theſe practices are not Apoſtolical, neither agreeable with the pureſt times, but people have been corrupted with them, and made twofold worſe than before.

Concerning Maſs and Lerany, many Authors patched it up at ſundry times.

And as concerning the Maſs and Lerany which are uſed in many congregations, there hath been ſo many Authors about patching them up, that they are almoſt paſt numeration, but take a ſhort hint of the forming of them up near unto the Apoſtles time, although they did celebrate the Sacrament as it was called, it was done with little mixture or ceremony but only repeating the words of Chriſt,

Christ, and after the consecration they joyned to it the *Pater noster*; *Celistinus* ordained some prayers that the Priest should say when he re-vesteth himself to Mass, or putting on his clothes, and began *Judica me Domine, &c.* And in the Church of *Greece* they sang when the people assembled together; *Damasus* instituted the confession at the beginning of Mass; And *Gorgius* caused confession to be said nine times over in the Latin Church; *Gregory in Excelsis* is ascribed unto *Telesphorus* and *Hilarus*. And also *Telesphorus* ordained Epistles and Gospels, and *Damasus* divided them as they are read at this day in the reformed Churches: And *Anastasius* commanded that People should stand at the Gospel; *Marcus* ordained the first part of the Creed to be read after it was made by the Councel of *Nice*, and the second part, and *Spiritum Sanctum*, that the Councel at *Constantinople* composed; *Eutichianus* instituted the Offertory to be sung while the people offered something to the poor; *Galasius* made the prefaces, in the beginning they used but one; *Anlekius* added the *Snactus* out of the Prophet *Esay*; Burning of incense that which was occupied in the Old Testament by *Aaron* and the *Pannims* in their superstitious rites. *Leo* the third ordained it to be had in the Latine Church, and privity of Mass, called the Common, was made by divers persons, as *Gallatius* made *te igitur*, *Satitius* added *communicantes*, and *Alexander* made *qui pridie*, *Hanc igitur Leo* joyned to it; *Gregory* annexed three petitions in the same, *Dies qui nostros, &c.* *Innocentius*, Priests in the upper part of the Church called the Quire should kiss one another, that *Pax* should be born to the people; blessed with hands and challices came out of the Hebrew Ceremonies, Christ at his ascention blessed his Disciples; and *Surgius* from this ordained *Angus Dei* seven hundred years after Christs ascention, to be sung of the Clergy at the time

time of Communion, and often turning the Priest to the Altar, and wheeling about when he saith *Dominus vobiscum*, or *Oratis Fratres*, these came from the Hebrew rites; When the Mass is ended, the Deacon turns to the People, and saith, *Ita missa est*, which words are borrowed from the Pagans, they were used in the Sacrifices of *Isis*, that when the Sacrifices was done, this was the Watch-word that the People might depart, and of this sprang the custom of singing *Ita missa est*, signifying that all service was ended.

Mass is an Hebrew Word, signifies an Oblation and sacrifice, with all circumstances concerning the same; *Alexander* inhibited that they should not sacrifice but once in a day; *Telesphorus* ordained three Masses to be said on Christmas day, the first at midnight when Christ was born, the second in the morning when the Shepherds visited him, the third further on the day, as at the third hour. *Felix* decreed on that Mass might be said but in places consecrated, and none was to meddle with the mysteries of consecration but the Priest. *Anaclatus* ordained that no Mass should be said but in the presence of two in the least, least the Priest should say in vain to bare walls, *Dominus vobiscum*, the Lord be with you, when none were present; and so on this wise, one piece and scrap was added to another, with much more, which I shall not trouble the Reader with; by which Peoples minds have been drawn from attending on Gods Spirit, to hearken to these foolish ceremonies and invented charms, and so have been led out into ignorance and into the region of the shadow of death, where many have taken up their habitations; and *Babylons* Merchants these many hundred years have traded with such Merchandize, under the name of Apostolical Ordinances and holy Institutions.

CHAP.

CHP. XI.

Concerning the Passover and the Supper.

THE Passover was a command of God by *Moses* unto *Israel*, while they were in captivity in *Egypt*, which God manifested his wonderous works in the land of *Egypt*, and in the field of *Zoan*, for their deliverance, *Exod.* 12. 3,4,5, 6, 7, 8, *That every family shall take to them every man a Lamb, according to the house of their Fathers, a Lamb for an house, and where the family was little the Neighbours were to joyn with him*, ver 21, *Then Moses called for all the elders of* Israel, *and said unto them, draw out and take a Lamb according to your families, and kill the Passover, and ye shall take a bunch of Hyssop and dip it in the Blood that is in the basin, and sprinkle the lintel and the two side posts of the door with the Blood, and none of you shall go out of doors untill the morning*, ver. 22, 23. *The Lord will pass through to smite the* Egyptians, *and when he sees the Blood upon the lintels and posts, he will not suffer the destroyer to come into your houses to smite you, and ye shall observe this thing as an ordinance for thee and thy seed forever*, ver. 24. *And it shall come to pass when the children shall say unto you, what means this service? ye shall say it is the sacrifice of the Lords Passover, who passed over our Houses in* Egypt, *and smote the* Egyptians; And this was the Ordinance which was performed, and this is that Passover which Christ sent his Disciples to prepare according to the time prescribed, because it became him to fulfill all Righteousness, and he being not yet sacrificed up,

this offering was not ended, but now he being offered up, this is to be witnessed in the Spirit, and in the hearts of his people who are marked and bear his spot, when a destroyer comes to execute vengeance upon the Wicked, he passes over his Seed which bears his Image. And when Christ came with the twelve and sate down in the place appointed in the even, the same night he was betrayed, *And he said unto them, I have desired to eat this Passover with you before I suffer,* Luke 22. 15, 17, 19. *And he took Bread, and gave thanks and brake it, and gave it unto them, saying, this is my Body which is given for you, this do in remembrance of me, likewise also the Cup after supper, saying, this is the Cup of the New Testament for you in my blood,* ver. 20. and this he gave as a sign & a token to the Disciples, that as often as they did eat the bread, & drink the Cup, they should remember him; and it should shew forth his death till he came again, and this was practised by the Disciples according as Christ had said unto them, therefore the Apostle said 1 *Cor.* 11. 23. *That I receive of the Lord, that delivered I unto you, that the Lord Jesus the same night he was betrayed, took Bread, and brake it, and said, take, eat, this is my Body which is broken for you, after the same manner also he took the Cup when he had supped, saying, this Cup is the New Testament in my blood, this do ye as often as ye do it in remembrance of me,* ver. 24, 25. *For as often as ye eat this Bread, and Drink this Cup, ye shew forth his death till he comes;* and so he puteth them upon examination, ver. 28. *Let a man examine himself, and so let him eat of this bread, and drink of this cup,* ver. 29. *For he that eats and drinks unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body;* But Believers grew in the knowledge of the mystery, which was revealed through the Spirit, and came to see beyond these outward things, and things visible, 2 *Cor.* 4, 28. *While*

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we look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal; So that which was given for a sign to be observed in remembrance of Christ till he came, was visible, to wit the bread and the Cup, which he gave to the Disciples at supper, which they were exercised in for some time, in the time of weakness while their eyes and minds where much outward, but they came to look at things which are beyond time, and things they saw which are not seen in time, but things that were Eternal, and this they fed upon; and so the *Corinthians* grew up in the Life, and knew the flesh of Christ and his Blood, and they did eat his Flesh and Drink his Blood, and had Life in them; now they which eat his flesh and drink his Blood, need nothing to put them in memory of that which they already enjoy and possess, and so the Apostles brought them to a further examination, not to look at things visible, but to examine themselves whether they were in the Faith, for he that is in the Faith, is in that which is visible, *Prove your selves, know you not your own selves, how that Jesus Christ is in you except you be reprobates*, 2 Cor. 13. 5. Now they who came to witness Christ in them, knew the Resurrection and the Life in them, and witnessed the Life of the Son of God to live in them, and they in it, and this was a further state then looking at visible things, which was in remembrance only of his death; and blessed are they who have an eye to see, and an heart to believe these things.

And now the Apostle spake unto wise men, and bad them judge what he said, 1 *Cor.* 10. 15. So that novices or them that were young, or Babes, had hardly been able to discern if he had spoken such things to them, but he spoke to wise men which could judge of

what he said, and ver. 15. thus he said, *the Cup of blessing which we bless, is it not the Communion of the Blood of Christ? and the Bread which we break, is it not the communion of the Body of Christ?* ver. 17. *for we being many are one Bread and one Body, for we are all partakers of that one Bread,* and that one Bread was Christ, who said, *I am the Bread of Life,* and this they witnessed, and these are great mysteries, and them whose eyes are towards visible things cannot see them. And what a noise and a stir hath been made these many hundred years, and what killing and persecuting about things that are seen.

And since the Mysterie hath been lost, and the key which opens the Mysterie, how people have waded in the dark till they have lost themselves, and are sunk down into utter darkness, as hath been manifest about visible things which do corrupt; how many have been killed about this Bread and this Cup which are visible, since the Apostles daies? and how many Institutions and Laws have been made about this, and have foughten like Swine about the husk, and discerns not the life, neither the Lords Body.

It is endless to declare what stir they make about this Bread and this Wine in the Church of *Rome,* which I shall not now stand to particularize much; but however after the Priest have consecrated it, they conclude it to be the very Body and Blood of Christ, and yet a thing which may be seen, and that is a temporal thing, and so gave it names past numeration.

And what work they have made about times and dayes, when it was fit to be received, and how many Decrees have been made about these things. *Anacletus* caused a Decree to be made that all was to come to it under pain of Excommunication. And *Victor* denounced that those should be interdicted from all service, when they should receive the Sacrament that would

would not be reconciled to their Neighbours of all Gurdges and hatred. Again *Clepheranius* one hundred years after *Anaclatus*, commanded that all that professed Christ or bare the name of Christians, being of the age of twelve or fourteen years, should at least once a year at Easter receive the blessed *Sacrament*. *Fabianus* decreed that they should receive it three times in a year; and *Innocentius* the third, decreed it should be kept in the Church, that it should be ready at all times, least they that were sick should want the spiritual comfort of it; And *Honorus* the third confirmed the same; And *Austin* concluded, the Eucharist to be of absolute necessity for Infants.

And what a stir hath been in the reformed Churches so called about this? And what disorderly work, and what high Imputations they have gained to it, when as they commanded the Parishes to buy it, and then sells it them again, that the Priest must have an offering at Easter; also a token of a piece of lead, a token that they are at unity with the Priest, or else they may not have their bread and wine again for which they paid before, and this hath been called a great mystery.

CHAP. XII.

Concerning Ministers and their Office, under the Law and the Gospel.

BEfore the Law was given forth, there were divers did offer sacrifice, and buidled Altars unto the Lord, as *Seth*, *Abel*, *Melchizedeck*, *Abraham*, *Isaac* and

Jacob, who pere guiders and directers of People in the way of righteousnes, who instructed their Families in the fear of the Lord; But after the Law was given forth, *Aaron* and his Sons, and they were to offer sacrifice according to the command of the Lord, and to perform the worship that God had appointed; For that time and age at the Tabernacle and Temple there was *Levites* who bore the Ark, and looked to the vessels, and pitched the Camp, and divers other services, as singers and readers of the Law and Prophets on their Sabbath dayes, and Porters and the like, and all these pertrained to the first Covenant and Priesthood, which was to have an end, both the Priesthood, and the Law and the service thereof; for it was but to continue till the substance came.

Now Christ being come the end of the Law, for righteousnes unto all that beleive, made after the order of *Melchizedeck* and not by a carnal commandment, he offered up himself once for all, and became the Author of eternal *Salvation* unto them that believe, put an end to the first Worship and Priesthood.

Before he was offered up, he chose Disciples unto him, Twelve and also Seventy, and endued them with Power; and many did Believe through their words, and they were not Men of great parts, but as they were fitted by the Holy Ghost that gave them utterance; and they were sent out not to Preach the Law but the Word of the Kingdom, and many did Believe, and grew and were confirmed in the Faith; and after Christs Ascention the Holy Ghost was Poured forth upon them in a more ample manner, and it did bring to their remembrance, as Christ had foretold, and they received great Gifts for the work of the Ministry; some were Prophets, some Apostles, some Evangelists, some Pastors, some Teachers, and all made

made Ministers by the Spirit for the work whereunto they were chosen, and many were converted and did beleive, then they that had the Word of God to publish, travelled as they were led and Moved by the *Spirit*, to publish the glad tydings of the Gospel; and when the Believers were many, and many young in the Faith, they ordained Overseers, or Bishops, or Elders, who were found in the Faith, to watch over them that were begotten; but mark, they were approved men and Faithful, and of blameless lives, not given to covetousness, neither did tirannize over them in rigour, but were apt to teach and instruct in love and gentelness; and they that had been Ancient Laborers in Gods Work did so, who had received a Gift to Minister unto others, and as to be helpers in the Work of the Gospel; and all that were ordained, were ordained by the Holy Ghost. although its true they had the consent of the Brethren and the Church in that thing, and there were also Deacons ordained, which served to look to the Widows and for the Ministration of the Poor, and these were faithful men, and had also a gift. *Stephen* was one full of the Holy Ghost, and these were helps unto the Apostles, also there were some Faithful Widows, who were examples to younger men, and to instruct them, and to be patterns unto them, and all was as a body knit together in love, and served the Lord, and strengthened one another in the faith, and served one another in love, and all these forementioned served the Lord freely and willingly, and not for rewards, and gifts, and benefices, and earthly things; this was the state and glory of the Church in that time in short, and these are the Ministers we read of in the Primitive times.

But since the Apostacy hath entered in, and the Power hath been denied of Godliness, there is such a numberless number of names crept in we never heard

of then, and so many offices, and yet none of that work done which the Ministers of Christ did, but certain new invented things brought in for worship and service, and the power despised, and men seeking offices, and great titles, and great benefits, and great revenues, and the heritage of God is laid waste, and the earth become like a wilderneſſe unplanted with good, and the sheep is scattered; And so all may compare these ensuing names and offices with the Apostles dayes and the primitive Church, and see if they be alike.

First of all, The Pope, his holineſs, Christs Vicar, universal Bishop, Metropolitan Bishop, Lord Cardinals, which were but Priests at the first ordained to baptize the Heathen, who came to *Rome* when the seat thereof began to be had in honour; but now they are swelled big and become Princes and the only men to govern States; also Monks of divers orders, and Friars of divers orders, *Hieroms* order, of *Austins* order, *Gregorys* order, *Carmalite* Friars, Crosse or *Crouchet Fryars*, of *Dominicks* order, of *S. Frances* order, *Benets* order, and all of these orders sprung up and were ordained in the midnight of darkneſs, within this four hundred years at the most, as were easily proved; and Trinity order, and *Brigandine* order of Jesuites and Hermites, and *Anthonies* order, and *Cluniacies* order. And Nuns sprung up; First, of one *St. Clara*, one order, then *Brigidia* a widow in the time of *Urban* the fifth, in the year 1370. and all these kind of orders were distitute of the true order of the primitive Church, and their service was appointed by them that ordained them, and these practised the patched inventions that were given them for worship which hath not concord with the primitive Doctrine, but borrowed from the Jews or Heathen; And all these kind of Offices, and Officers have been acting their

their parts this many years, and led people into superstitious blindness, and further from the Lord then ever.

But to come to the reformed Churches so called, and there is so many Officers and names, but few that do accord with the Apostles times either in name or nature; As Metropolitan Bishops, *Arch*-bishops, Lord-bishops, we heard not of Lord *Timothy*, or Lord *Titus* Bishops, before mentioned; but to come on to other Orders, Arch-deacons, Deans and Chapters, Prebends, and these must attend on some old superstitious Buildings called Cathedrals or Ministers, and there performs a service somewhat like the former, & these are injoyned their service like the *Levites* and Priests of old by turns and course, as once in a month or two it may be, and have a hundred or two hundred pounds in the year for the same, and hardly stir from thence till they die, except some greater advance offer it self; also Commissaries, Procters, Parotters and these are subservient to the former: then Chancellors, Vice-chancellors, Doctors of Divinity, Batchelors, of Divinity, Doctors of Art, Masters of Art, Batchelors of Art, Graduates, under-graduates, and these belong to the former; then Prelates, Parsons, Vicars, Priests, Curates and Church wardens, all which titles and names, and Officers, if they be but compared with the Scripture, there will be hardly any parallel either concerning office, work, or Doctrine; and notwithstanding all these orders and sorts who are fitted by humane learning or natural study, though divers years exercised therein, are not skilled in the word of righteousnesse, neither hath the tongue of the learned to administer a word in season to the weary, nor to turn the sinner from his sins; and thus the form of things, titles and names are holden up, but who seeks after the power of God, or to be made able Ministers

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of the Spirit. Literal Ministers enough while maintenance lasts, but the ministration of the Spirit few is acquainted with; and if there be any such, it is well if they be not Persecuted; So in that which I have said the understanding will see, that there hath been a great Apostacy since the Apostles dayes in the Ministry, in Doctrine, in Worship and practice, divers of which I have touched upon, to the intent that they that enquire after the Lord, may depart out of the mist of ignorance and come to worship God in spirit and truth, and in the Temple made without hands, and be joyned to the Church which is in God, which the Gates of Hell prevails not against; though many will claim Authority from the Apostles, few will own their life, neither walk after their example; so take but a few more Institutions which is called Apostolick to this day, among them called Christian Churches.

Clatus the third Bishop of *Rome*, was the first that wrote this title, that is, greeting and Apostolick blessing, he ordained the order of Priesthood.

Everastus the fifth Bishop, ordained that Priests should be honoured, and that they should be shaven.

Alexander the sixth Bishop of *Rome*, ordained that Matrimony should be only solemnized, and that the married should be Blessed with the Priest, there was the beginning of being married by Priests.

Sextus about the year 114. after Christ, the seventh Bishop of *Rome*, ordained Holy Water, and ordered that it should be strowed abroad in Christians houses, and when the People met to worship.

Telesphorus the eight Bishop of *Rome*, ordained that the Communion should be laid upon an Altar, and that Lay people should not touch the Holy vessels nor the Holy Garments of the Priests; he ordained Lent which

which was to be kept by the Clergy in the year one hundred forty two.

Higinus the ninth Bishop ordained the *Communion* to be celebrated three times at Christmas, and that Lent should be fasted.

Pius about the year 147 after *Christ*, the tenth Bishop, ordained that *Crism* should be Ministred as Baptism, and that *Children* should have God-fathers and God-mothers; here was the beginning of this great Ordinance, and he ordained that Easter-day should be kept on the Sunday.

Urbanus the seventeenth Bishiop of *Rome* ordained Church-yards to be hallowed, and forbad marriage of Priests.

Pontianus the eighteenth Bishop, ordained that *Psalms* and Mattens should be sung in Church night and day to drive away evil spirits.

Sextus the twenty fourth Bishop in the year 222. after Christ, ordained that Priests should wear Holy Garments, as Coops and divers other things in imitation of *Aaron*, and then came up surplices; he commanded Images to be set up in *Churches*.

Felix the twenty sixth Bishop of *Rome* ordained division of Parish Chuchres and Dioceses to Bishops.

Leo the Emperor gave *Commandment* that all Images and Pictures of *Saints* should be taken out of the Churches for the avoiding of Idolatry, but the Bishop of *Rome* withstood the Emperor; the Emperor for his confirmation of taking of Images away, called a Councel of Bishops about three hundred and thirty, and they ordained and decreed that all Images should be taken away and burned in the 740.

But in the year 769. *Gregory* the third called a Council together at *Rome*, near a thousand Bishops, and condemned *Leo* the Emperor and three hundred Bishops for taking Images out of the Churches, and yet the

the former Counsel and this, all of one *Faith* and *Church*, which they use to say could not erre, and the latter decreed they should be adored and Worshiped with all reverence.

Boniface the eighth, he gave licence to the mendicant Friars to hear the private Confession of sins, that people should confess to them.

Pope *Alexander* gave commandment that the *Sacrament* should be made of the *Sweet Bread*, and commanded that water should be mingled with wine.

Innocentius the third ordained that People should confess their sins to a Priest once a year, in the year at the least.

And these kinds of Decrees stand for Apostolical to this day among the Apostates; and the reformed Churches so called do own many things that are too near a kin to them, and presseth them for Ordinances and holy Institutions; yea in many Countries the self same things are both owned and practised in many particulars, which I have mentioned before in other parts of this Book, and are looked upon as divine service and holy Worship, which the Ministers of Christ who have the word of reconciliation to publish, are ashamed of, knowing them to be such things as never was practised nor holden out by Christ or his Apostles, but are brought in since darkness hath over-spread the Earth, and the *Power* of God hath been lost; And at the first Institution thereof, though there might be some shew of a good intention in the formers of them, but now they are become absolute Idols; and however at the first some of the things mentioned might seem to some to be indifferent, yet now being prest of necessity, as the Ordinances of God, they are become Idols, and ought to be thrown away and departed from by all that professeth the Gospel of Christ Jesus, and the worship of God in the Spirit. For

For the Lord God hath drawn away his presence, out of all formal and visible appearance, since Antichrist and the false Church hath got them on for a Garment, and to cover themselves withall, to the deceiving of the Nations; And now in this the day of his power hath appeared in a more mysterious, and secret and hidden way, and in a more spiritual appearance; Into this, deceit cannot enter nor transform, and therefore all *Babylons* Merchants are angry, and Antichrists followers are full of Wrath, and the Dragon cast out floods after the heir, and her that brings him forth, and makes War with her Seed, but the Lord is putting on her Beautiful Garments, and Marrying her to himself, and she shall reign, and her Seed who are born of the Spirit, when she that sat as a Queen upon the Waters shall have an end, and the Dragon shall be laid hold on and Chained up, and the Beast and false Prophet be cast into the Lake for ever.

Blessed are they who keeps in the Faith and patience till these things be fulfilled, their hearts shall rejoyce, and their tongue praise the Lord, and magnifie him, whose throne is established in the Heavens, and his Kingdom is over all.

And although there was a defection from the Faith and practice of the Apostles in the first two hundred years after Christ, yet doubtless there were many who lived and died in the Faith, and suffered as Martyrs in the time of the great Persecutions by the heathen Emperors, and many who could not, nor did not sacrifice to their Idols, suffered death, and under-went cruel torments by the Heathen who were in the Dragons power, for the Testimony of a good Conscience, for confession of Christ Jesus; and although divers of the Bishops of *Rome* and other places, did bring in things which they instituted as matter of worship, & so people was darkned by them, yet in the

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ten Persecutions by the Heathen Emperors many of them suffered Death, and thousands of the Christians besides; but deceit crept in by degrees, and invented things were brought in by the Leaders of the People, but these things that were invented, were prest to be observed in their Dioceses and Parishes which they had made and sat down in, but there was little compelling yet till the Dragon gave his power to the Beast, and it was 650. years before ever the Bishops of *Rome* did climb up unto their heigth, as to claim the title of the Universal Bishop or head of the Church, or challenged Supremacy over all Christian Churches; yet before this time abundance of Darkness was entred in, and the power was much lost, and divers innovations were brought in for Ordinances, divers of the Jews Ceremonies, and divers of their institutions which belonged to the first Priest-hood, and these were prest upon the Churches by several leaders or Bishops, as Apostolick Ordinances, which had no concurrence with the Primitive Church in the first hundred years after Christ, as hereafter may be shewn in diverse things wherein they were Apostatized from the life and Power of God, and from the practice of the Saints mentioned in the Scripture, and of the Churches planted in the Apostles dayes.

CHAP. VIII.

Something concerning the ten Persecutions by the Heathen Emperors of Rome.

FOR the first three hundred years after Christ, who was born in the reign of *Augustus Cesar* then Emperor of *Rome*, and was rejected and crucified by the Jews

Jews in the seventeenth year of the Raign of *Tiberius Cesar* then Emperor of *Rome*, who Raigned eight years after Christ was crucified, when *Pilate* gave sentence against and delivered to the Jews, the said *Pilate* was banished by the Emperor, and afterwards he killed himself, in which time *Stephen* the Martyr was stoned to death by the Jews, and the same day *Stephen* was stoned (*Dorothees* saith) *Nicanor* one of the Deacons suffered with two thousand Christians more in his Raign; about this time *Paul* was converted.

The next Emperor that succeeded *Tiberius Cesar* was *Cesar Caligula*, who commanded his Image to be set up in the Temple at *Jerusalem* to be worshiped as God; *Herod* who Mocked Christ with his souldiers, and set him at nought, was banished and died miserably; he likewise put forth *Caiaphas* the High Priest, and afterwards in the fourth year of his Raign, *Caligula* was slain.

Claudius Nero succeeded him, and Raigned thirteen years, a grievous Tyrant and an hater of all good; by him was *James* the Son of *Zebedee* Martyred, and *Symon* and *Pemenius* the second of the seven Deacons Martyred, and *Thomas* who Preached to the *Medes* and *Persians*, was slain with a dart in his Raign; about this time *Simon Zelotes* who Preached in *Africa*, was crucified, *Andrew* and *Matthew*, the one crucified, and the other slain with a spear; *Matthias* and *Philip*, the one was crucified, and the other stoned to death.

About the 62. year after Christ, *James* the Son of *Alpheus* called the Brother of Christ, was stoned to death with many more, and *Mark* slain at *Alexandria*.

Domitius Nero began his Raign about the sixty seventh year after Christ, he Raigned fourteen years Emperor

perour of *Rome*, under him was the first of the ten *Romane* persecutions, he caused the Christians of all ages, sects and sorts to suffer; he commanded *Rome* to be set on fire in tewlve places, and to avoid the infamy thereof, he accused the Christians with it, and caused them to be persecuted and put to death; and in the latter end of his raign, *Paul* was put to death for the Testimony of the Faith of Christ. In the year sixty nine, this *Nero* was afterwards proclaimed by the Senate of *Rome*, an enemy to all Mankinde, and condemned to be drawn through the City, and to be whipt to death, for fear of which he fled, and afterwards slew himself, and the Church had rest for a season from persecution after him.

In the ninety sixth year began *Domitian* the Emperor to raign, who began the second persecution, who was a blasphemer against God, and an Idolater; In his dayes was *Simon* Bishop of *Jerusalem* crucified, and *John* the Evangelist Banished into the Isle of *Patmos*; but after the death of *Domitian* he was released by *Pertinax*; this *Domitian* the Emperor fearing the coming of Christ again, commanded that all that could be found of the stock of *David* in *Jury* should be slain, and many false accusations was brought against the Christians, and the Inquisition was this, *Swear the truth whether thou art indeed a Christian*, and if they confessed, they were condemned and put to death for that alone.

Clement succeeded *Anaclatus* the Bishop of *Rome*, and after him *Everistus* who was Martyred under *Trajanus* in the 102. year after Christ. In the Raign of *Trajanus* the Emperor, began the third persecution of the Christians, *Simon* who was said to be Christs Kinsman was Bishop of *Jerusalem*, and *Ignatius* Bishop of *Antioch* who suffered Martrydom in the raign of *Trajanus*, in the year 111. with many other of the Christi-

Chriſtians who were deſtroyed in this *Perſecution*; the Church of *Rome* was not ſo highly exalted as afterwards ſhe uſurped Authority; neither were the Officers thereof nor Biſhops ſo corrupt as afterwards they came to be both in Doctrine and Practice.

Marcus Antonius Verus began the fourth *Perſecution* in the year 162. in whoſe time a great number who profeſſed Chriſt, ſuffered cruel deaths in *Aſia* and in *France*, and other parts, amongſt whom was *Policarpus* the Biſhop of *Smyrna*; this *Perſecution* continued thirteen years; The Church had ſome reſt under the raign of *Lucius Antonius Comodus*, and then the Chriſtians began to wrangle and jangle about the celebration of Eaſter, and about obſervation of times and Feaſts, and run into things outward, and contended about them, and ſo weakned themſelves, and, hurt one another. *Alexander* Biſhop of *Rome* ſucceeded *Everiſtus*; and *Teleſphorus* ſucceeded him likewiſe, and *Higinus*, and *Pius*, and *Anſatus Soter*, and *Eluther-rius*; all theſe were Biſhops of *Rome*, but many things began to creep in in their time, but being kept under by the *Romane* Emperors, they did not get much outward power, becauſe they had no outward compelling Laws to force their Inſtitutions in divers things which were contrary unto the former Apoſtles Practices, yet notwithſtanding there was ſomething of Truth, and of the Power of it kept, and they teſtified againſt the Idolatry of the Heathen, and ſo ſuffered Death.

Severus ſucceeded in the Empire about the year 195. under whom was the fifth Perſecution againſt the Chriſtians, who Raigned eighteen years; in the beginning of his Raign he was ſomewhat favourable to the Chriſtians, but afterwards through the malitious ſuggeſtions and accuſations of wicked men, he was ſo enraged and incenſed againſt the Chriſtians, that by

proclamation he commanded through the Empire, that no Christians any more should be suffered, whereby a great number were destroyed and killed, as *Eusebius* saith in his sixth book about the year 205. This *Severus* the Emperor was slain in *Britain* about the year 214. and was buried at *York*.

Aurelius Alexander Severus began his Raign about 224. at this time the Church had gotten some rest from persecution, at this time the Christians had gotten some house or place to meet in in this time of rest in *Rome*, and the Cooks and Tiplers challenged it to belong to them, the matter being brought before the Heathen Emperour *Severus*, he judged it to be more honest and reasonable, that this place should be continued to the Christians to Worship God in, then that the Cooks and Victuallers, and Tiplers should enjoy it; by this all may understand that there was no great Ministers, Steeple-houses, or places called Churches erected in *Rome* unto this time for the Christians, although there be so much ado in this time about Steeple-houses and Ministers, and Parish Churches, within this latter age, by them that are run into visible things have been so strongly prest for a House of God, and a Holy Church; so that in this time the Christians had no Mass-houses with Steeples, and Crosses, and Bells, and Organs, standing East and West, which are pleaded for to be decent and Holy Institutions, yet notwithstanding the moderation of this Emperor, *Calistus* and *Urbanus* Bishops of *Rome* were put to death, but yet the Bishops of *Rome* did not arrogate to themselves to be universal, and these were not called Popes, though divers superstitious things crept in, and were allowed by the said Bishops, and they were declining from the doctrine and practice of the Apostles in the first Century, and this was about the year 226.

Maximi-

Maximinius the next was chosen Emperor rather by the wilfulness of Soldiers, then the will of the Senate, he caused the sixth Persecution, which was great against the Christians, especially against the Leaders and Teachers, hoping that when they were smitten, the Sheep would soon be Scattered, this was in the year 237. *Pontianus* Bishop of *Rome* was banished by his Emperour, and many more Christians suffered under this Emperor, and were put to death, and more its likely would have suffered, but the Lord shortned his dayes and his tyranry, for he Raigned but three years.

The next Emperor was *Gordianus* in the year two hundred and forty, who was more moderate towards the Christians, so that the sixth Persecution ceased; but after he had Raigned the space of six years, he was slain by *Philip* the succeeding Emperor.

Philippus who slew *Gordianus* who was called the first Christian Emperor, who slew *Gordianus*, & began with Blood, he with his Son *Philip* governed the Empire seven years; about the year 246. it is said this *Philip* with his Son and Family was converted by *Fabianus* and *Origen*; it is said that both he and his Son was slain by *Decius* one of his own Captains, and though being the first that brought in Christianity into the Emperial seat, but the name of Christianity would not save him, being out of the nature beginning with Blood, it was required at his hands, and *Anthetius* Bishop of *Rome* after *Pontanius*; *Damasus* saith, that this Bishop was put to death, because he recorded the deaths of the sufferers, and here was the beginning of that which they call the Legend of Martyrs in the Church of *Rome*.

The seventh Persecution began by *Decius* who succeeded *Philippus* in the year 250. by whom was moved a terrible Persecution against the Christians,

which is noted to be the seventh Persecution. *Fabianus* being a married man, and had a wife, was chosen Bishop of *Rome*; this Doctrine of Devils forbidding to marry, was not yet brought in, which the Apostle to *Timothy* Prophesied of, no not in the Church of *Rome*, not for 250. years after Christ; So the Emperor *Decius* put him to death, and gave forth a Proclamation that all that Professed the name of Christ should be put to death. *Origen* suffered many bonds, Wrackings, Torments for Religion, yet afterwards it is said he sacrificed to Idols, and was excommunicated, yet afterwards Repented; And *Nicephorus* saith of this Persecution under the Emperor *Decius*, that it was as easie to number the Sands of the Sea, as them that Suffered under him. *Cheremon* a Married Bishop fled with his Wife into the Mountain of *Arabia*, and never was seen more; the Prohibition of Ecclesiastical men, or Ministers Marrying was not yet begun, no not in the Church of *Rome*, although they plead Antiquity for their Institutions and Practices; the Emperor Raigned but two years, and was slain by the *Barbarians*; about this time divers Bishops suffered, and others were condemned to the Metral Mines; *Cyprian* Bishop of *Carthage* was Banished; these had no power yet to give forth Laws nor Inquisitions, nor to force things upon People, for they had not the outward Authority then, though divers things which were unsound Crept in by little and little, even amongst them; About the year two hundred and fifty five, *Valerianus* together with his Son *Gallienus* came to be Emperors, who Raigned together; at first they were moderate to the Christians for about two or three years, insomuch that in the Emperors Court there were many Christians; but afterwards being moved by an *Egyptian*, was stirred up to Persecution, which was about the year 259. this Emperor was

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stirred up to Persecute the Christians, which was the eighth Persecution, being Instigated by the *Egyptian* who was great in his Court, telling the Emperor that the Christians was the cause of the evils of famine and plague upon the Empire; divers Bishops and many hundreds were put to death besides; *Stephanus* suffered with six more which were leading Men, also *Laurence* suffered, who was pinched with fire-tongues, and laid upon an Iron Grate or Grid-iron red hot, and so broyled to death.

In the sixth year of the Raign of *Valerianus Gallianus*, having laid for the space of three years in Prison with *Claudianus* and *Bossa* his Wife, were put to death for being Christians; Likewise *Fructuosus* Bishop of *Tarracona* with two Deacons were burned the same year for being Christians; this *Valerian* the Emperor Raigned seven years, and was taken in the War by the King of *Persia*, who made him his Block to take Horse on to his dying day; and though the Christians in this time were much Darkened, yet they were much more justified in the sight of God then the Heathen Emperors, who came all or most of them to a woful End for their Cruelty, and Tyranny, and Murther; for the hand of the Lord who distributes Justice equally to every man according to his Works, found them out; and *Gallianus* the Son of *Valerianus* who joyned with his Father in Persecution had many earthquakes, and thirty rebellions and insurrections raised in his time, in the Empire in nine years time, and this stopt their Persecuting of the Christians somewhat; And after *Gallianus* the Emperor succeeded *Claudius*, who Raigned two years, and after him *Quintilianus* the Brother of *Claudius*, who continued only seventeen dayes, about the year 274. in this time the Christians had some rest from Persecution.

The ninth Persecution began under *Aurelianus*,

who began his Raign mildly, but soon after moves the ninth Persecution, about this time many Christians suffered, and some of the Bishops of *Rome*, and *Sixtus*, and *Dionysius*, and many others in the middle of his Raign, there was a Council of the Christians at *Antioch*, the Emperor seeming not to be against it, nor them, but afterwards he was about to seal an Edict for further Persecutions of the Christians, but he was so terrified with thundering and lightning, that it stopt his tyranny, in the sixth year of his Raign, he was slain about the year 276.

After him succeeded *Tacitus*, who Raigned but six Months, and *Florianus* Raigned next, who Raigned but sixty dayes, and after him Raigned *Marcus Aurelius Probus*, who Raigned six years and four Months, in this time there was no Persecution, but the Christians had rest as in matters of Religion, but he was slain by his souldiers in the year 248.

Carus with his two Sons *Carinus* and *Numerianus* succeeded *Probus* in the Empire, the Raign of which Emperors continued in all but three years; *Carus* was slain with lightning, and *Numerianus* was also slain, and *Carinus* the other Son Raigned alone in *Italy* with much Wickedness, who afterwards was slain by the hands of the Tribune at *Rome*; so that from the latter end of the Raign of *Valerianus*, unto the Raign of *Diocletian*, there seeming to be about forty four years, in which there was little Persecution of the Christians, but they had rest and enjoyed their Worship in quiet, and they were kept under sufferings, and the Law, and did not exercise Authority over the consciences of the rest, as afterwards they did, when they came to have Power in their hands, although as I said before, divers things were brought in by the Bishops of *Rome* in this time, which were much disagreeing from the Apostles dayes, yet they held part of the true Worship,

ship, and bore a Testimony against the open prophaneſs and curſed Idolatry and Pride of the Heathen Emperors; who killed one another for the Impeiral Seat; and in this Testimony that they bore for God, I Beleive they were accepted, and had peace with God.

The tenth Persecution began under the Raign of *Diocleſian*, which was in the year 289. this was the laſt Perſecution againſt the Chriſtians, which was horrible and grievous, that never was any Perſecution before or ſince comparable unto it, for the time which it continued, which was the ſpace of ten years together, though there were more Emperours which had an hand in this Perſecution, yet principally it beareth the Name of *Diocleſian*; This *Diocleſian* the Emperor took unto himſelf *Maxillianus* to be Partner with him in the Empire, thoſe two Emperors choſe two others to themſelves, that is to ſay, *Gallerius* and *Conſtantius* whom they called *Ceſars*; *Gallerius* was ſent into the Eaſt parts againſt the Chriſtians, and *Conſtantius* to the Weſt to *Britain*, theſe two laſt Raigned moderately and did not Perſecute the Chriſtians for about 19. years, ſo they Proſpered in their Wars abroad, but afterwards by reaſon of their victories were puſt up with pride in their hearts, they Ordained a triumph at *Rome*, after which triumph *Diocleſian* gave commandment that he himſelf ſhould be worſhiped as God, and ſaid he was Brother to the Sun and Moon, and ſo commanded the People to kiſs his feet, which afterwards when the chief Biſhop of *Rome* got up into pride, and claimed ſuperiority over all the Chriſtian Churches, having got the Authority of the Dragon, commanded the Emperors, and Kings then to kiſs his feet, and ſo in this the Pope hath imitated the Heathen Emperor, who was the greateſt Perſecutor that ever we read of; But to return to *Diocleſian*, he began a great and grevious Perſecution of the Chriſtians

ans which was the nineteenth year of his Raign; in the year of Christ 103. he commanded all the meeting places of the Christians to be spoyled, and the Books of the holy Scriptures to be Burned, he sent out a Proclamation for casting all the Bishops and Elders into *Prison* in his Empire, and constrained them by several torments to Worship Idols, and so great Persecution there was among the Christians, and grievous torments they suffered, because they would not offer sacrifice to Idols; one Nobleman at *Nicom* pluckt down the two Emperors Proclamations against the Christians, not fearing the Emperors who were then in the City, for which act he was put to most bitter death; afterwards they were so mad that they sought to destroy all the Christians in the World, it can hardly be expressed with words what numbers suffered, and what Blood was shed throughout all the Regions, and they cast the Christians among the Lions, Bears, and Leopards who were kept Hungry for that purpose, and them that the wild Beast would not Devour, they, slew them with the *Sword*, and threw them into the Sea. *Cerena* the Wife of *Diocletian* he killed, because shee was a Christian; two thousand were burnt in one place, many suffered in *Phrygia*, and were burnt with the whole City in this Persecution; likewise in *France*, *Spain* and *Britain*, so that some Rivers were Coloured with Blood, one thousand slain sometimes in one day, and they slew them by ten, twenty, sixty, and sometimes an hundred Men, Women and Children. *Damasus*, *Beda*, *Oratius*, *Honorus*, *and* others do testifie that there was slain in the space of one Month seventeen thousand Persons; likewise *Peter Bishop* of *Alexandria*, and three hundred more were slain with axes there; *Mauritius* was slain with 6666. *Victor* with 360. were slain in the City of *Troy*; the Christians notwithstanding all this Persecution did increase,

creaſe, and though a Cloud was over many, and darkneſs entred in in part, reſpectively to what had been in the firſt Century, yet they were the beſt Witneſſes for the Lord in their generation, and the Chriſtians did increaſe, ſo that the two Heathen Emperors were tired with Perſecuting, and gave up their Empire, and led a Private life, having Raigned one and twenty years, which was in the year 305. theſe two latter Emperors *Maximinius* and *Conſtantius* who were called *Ceſars*, now became the Emperors of the whole, one in the Eaſt, and the other in the Weſt. *Maxentius* was ſet up Emperor by the Soulders, and goes againſt *Maximinius* the Emperor, who ſent *Severus* his Son to War againſt him, which *Severus* being ſlain *Lycinius Cæſar* was choſen in the room, ſo that *Maximinius*, *Conſtantius* and *Maxentius* continued the tenth Perſecution after *Diocleſian* and his partner had given over, ſaving *Conſtantius*, and eſepcially his Son *Conſtantius* were kind to the Chriſtians; *Conſtantius* Chuſed thoſe who refuſed to offer Sacrifice and commit Idolatry to be in his Court, and Baniſhed the Heathen Idolaters as unfit for his ſervice that were Traitors to God, and this was about the year 311. On the other hand *Maximinius* the Emperor and his partner was very Wicked in Idolatry and Cruelty, God ſtruck him with a great Plague in the Belly and ſecret parts, which putrifying broke out with ſwarms of Lice, which cauſed ſuch a ſtink that the Phyſitian could not endure the ſame, wherefore he ſlew the Phyſitian, and by the anguiſh of his Diſeaſe, he ſlacked Perſecution, making confeſſion that his Perſecuting of them had brought this upon him, and ſo acknowledged his offence; and the Infidels divers exalted the God of the Chriſtians, yet afterwards being incenſed againſt the Chriſtians, this Emperor ſet up Decrees afreſh, to Perſecute the Chriſtians, whereby many Biſhops and others were Mar-

tyred

tyred; here was no titles of Lord Bishops and Arch-Bishops not yet in the first three hundred years, neither was there any Pope then that did lay claim to supremecy over all the Churches, neither had these Bishops whole Countries and Provinces for their maintenance, neither all *Rome*, *Constantinople*, *Antioch*, and *Jerusalem*, and all People therein for their Dioceses, but them only of the Christians who believed, in each of those places; but afterwards in the great Persecution there followed great famine and pestilence on the Heathen, which caused the *Persecution* to cease, and caused *Maximinius* to revoke his Decrees, and punished the Inchanters that incensed him against the Christians; *Maximilianus* who was joyned in the Empire with *Diocleſian*, who laid down the Goverment of the Empire, endeavoured to have slain *Constantius* the Emperor, that he might have got up again into the Empire, but failing of his enterprize, was slain of *Constantius*. *Maxentius* this time Raigns wickedly and tyrannically at *Rome*, which caused the *Romans* to entreat *Costantine* to come against *Maxentius* for his Wickedness, who made War against him, and upon a Bridge made of boats over the River *Tyber*, he was intraped by *Constantine*, and drowned in *Tyber*; and thus the Righteous Judgements of God at last came upon them for their Blood and cruelty, as a recompenence and a reward for their deeds, but *Constantine* set forth Decrees of favour to the Christians.

Marcellinus was Bishop of *Rome* about the tenth year of *Diocleſian*, in the *Persecution* he sacrificed to Idols, and was excommunicated by three hundred Bishops, but afterwards was killed in the *Massacre* of *Diocleſian*. *Marcellus* succeeded, and one *Lucina* a rich maid of *Rome* dying, made *Marcellus* her heir, and gave him all her substance, and from that time

faith

saith *Pollidore lib.* 1. the Bishops of *Rome* were greatly enriched, and so began to grow up in earthly honours higher and higher.

But *Constantine* the Emperor, about the year 318 caused a Cross to be made of Gold and precious stones, and to be born before his Army instead of a Standard, when he went to fight against *Maxentius*, *Maximinius*, and *Lucimus*, these were the least Persecutors of the Christians in the *Romane* Monarchy, which this *Constantine* did vanquish, and set the Christians at liberty who had been Persecuted about three hundred years; and so afterwards this Cross others began to Imitate and set up in their Churches, and became a flat Idol; notwithstanding after this, some Persecution was stirring in the Eastern Counties, yet in *Rome* and the Western parts, and there was no general Persecution for many years, and also in the East part he subdued those Tyrants; and we read of no Persecution against the Christians, untill the time that *John Wickliff* suffered, which was when the Spirit of the Heathen was entred into the Bishops of *Rome*, and Popes, who had retained the name of Christian, but lost the life and the Power; he began with fire to Persecute the Members of Christ.

But long before this time the Wisdom and Power of God was much lost among many of the Bishops of *Rome*, and also divers others, that the Apostacy was entred in, and they made great contentions about Easter, and about dayes which should be Fasted, and some was for two, and some was for three, and some was for forty dayes, all the Churches of *Asia*, and their Bishops was for keeping it the fourteenth *Moon*, as *Eusebius* saith, *lib.* 5. For *Asia* observed the Feast of Easter, and they called a great Council together, and decreed that it should be observed the fourteenth Moon upon what day soever in that week the Moon fell,

fell, and appointed fasting dayes, and Meetings and Synods in all parts met together about this trivial matter, in the year 199. At *Rome* likewise there was a Synod gathered together, wherein *Victor* the fourteenth Bishop was President, and the Eastern Churches decreed it the day aforesaid, and fastings before it, and a Western Church decreed it to be the day wherein Christ rose from death to Life; but *Victor* Bishop of *Rome* with the adjoyned Congregations, pronounces flatly all the Westren Churches to be excommunicated Persons, and gives them up to Satan, so that it became a Proverb, that the Bishop of *Rome* must judge all, and be judged of none; this was about the year one hundred ninety nine after Christ, when they had respit from Persecution. And *Irenæus* Bishop of *Lyons*, he was of *Victors* mind, that it ought to be celebrated on the Sunday only, yet reproved *Victor* Bishop of *Rome*, *Peters* successor as they say, for cutting off all the Churches of God in *Asia* for such a trivial thing.

And *Policarpus* and *Anisatus* contended about trivial things; and although there was much good in them both, yet this weakned the Christians, and led the minds of People out into the observance of outward things, and neglected the life and the Power.

Lucius the two and twentieth Bishop of *Rome*, about the year 255. and *Stephanus* who succeeded him, a great contention in their time about baptism; the matter was, whether they that returned from any heresie should be rebaptized or be received in with Prayer, and laying on of hands only; and so here was a great jangling and contention about outward things, which were geting up as Idols; And *Cyprian* Bishop of *Carthage* judged that Heretricks had no way to be purged from Error, but by baptism; but *Stephanus* was greatly offended with *Cyprian* for this.

After

After *Stephen Xystus* succeeded, and *Dionysius* writes unto him, how that all *Cilicia*, *Cappadocia*, *Galatia*, and the bordering Nations, how great Synods had decreed, that they would not communicate with them because they rebaptized Hereticks; and saith further, the greatest Synods of Bishops hath decreed that such as renounce any heresie, should first be instructed, and then Washed and Purged of their impure leaven; and thus they Wrangled and Jangled about things with one another, and brake into Fractions; notwithstanding many of these men Suffered under the merciless Cruelty of the Heathen Emperor; likewise they excommunicated one another, and called Councils, and censured one another, and hurt the spreadng of Truth amongst them that believed in the Name of Jesus; all this is to shew that they were declining and coming to loss in this time, though so near the Apostles time; and though they suffered under the Emperors, and found peace with the Lord, yet many practices and institutions were made which are not according to the Primitive times, which ought not to be binding to all generations afterwards because of the Antiquity of them, as the now called Church of *Rome* would have all to receive as Apostolick Doctrine.

But to return to *Constantine* the Emperor, when peace was established in the Empire, he set forth a general Proclamation or Edict, not constraining therein any man to any Religion, but giving liberty to all men to exercise their Religion, whether Christians or others, which thing was taken well by the *Romans* and all wise men; this *Licinius* joyned with *Constantine* in the Government of the Empire, and seemingly favoured the Christians, and joyned with *Constantine* in setting forth an edict for the Christians liberty, yet afterwards he had great hatred towards *Constantine*, and conspired his death, rejecting the Christian Religion,

ligion, and Persecured them, who said he would become an Enemy to the Christians, for that in their Meetings and Assemblies they prayed not for him but for *Constantine*; so cast the Christians into Prison, and Persecuted them within his Dominions, and many were put to death, but at length he was slain after several battels between him and *Constantine* by the souldiers in the year, 324. *Constantius* the Emperor the Father of *Constantine* dyed a natural death and was buried at *York*; *Diocleſian* died at *Salena*, as some say by his own Poyson in the year 319. he was the chief of the seven Tyrants in the tenth Persecution. *Maximinian* the second, who was hanged at *Marſilla* by *Constantine* in the year 310. Thirdly *Galerius* who was plagued with a terrible disease; *Severus* the fourth was slain by *Maximinian* the father of *Maxen'ius* the wicked Tyrant, who was Banished by *Constantine* in the year 318. The sixth was *Maxentius* who dyed not long after in the year 320. Lastly, *Licinius* was overcome by *Constantine*, and slain about the year 324. And thus the Lord Plagued the cruelty of the Heathen Emperors who knew not God, but hated his appearance, and rewarded them according to their deeds.

The Christians in these three hundred years wherein was the ten Persecutions, they were sufferers under the Power of the Dragon, who ruled in the Emperors, and then they were not Persecutors, having not the outward power in their hand, but when they had the outward power, then they turned Persecutors, especially the Bishops of *Rome*, when they had the outward power on their side, then they were worse then *Constantine* the great, who gave liberty to all Christians and others to Worship God without forcing of any, as their actions following afterwards makes it appear; for being countenanced by the Emperor, they grew proud and lordly, and increasing in

power

power and outward Authority, though set up at first by the Emperor, at last excluded him for having any Authority or Power over the See of *Rome*, as after a season may be made appear.

In the year 367. *Damasus* was Bishop of *Rome* 18. years.

Also in the first three or four hundred years before ever the Bishop of *Rome* did get so high as to be called universal Bishop, abundance of Darkness spread over, and abundance of Idolatry and superstitious things was invented, and abundance of Orders, as Friars, and *Monks*, and Monasteries, and Nunneries, wherein they were diverted from the order of the Gospel, and a great Apostacy came in.

In the year 260. *Anthony* is called the Father of the *Monks*, who followed the Example of *Paulus* born at *Thebes* in *Egypt*, who retired himself to a private Cave under the foot of a Rock in the seventh Persecution by *Decius*; And one called *Basil* is said to be the first that built Monasteries, and ordained vows of Poverty, Chastity, and Obedience; and these are called the *Monks* of *Basils* Order, and are bound to abstain from all kinde of Flesh; and here began this Doctrine of Devils, contrary to the Doctrines of the Apostles of Christ. The next who prescribed Orders, was *Augustine* born in the year 350. this order was called *Austin* Fryars, they wear a Lethern girdle to distinguish them from the Monks; the first Order of the Friars was Mendicants; the third that *Prescribed* Orders was *Benedict* in the year 472. and out of this Order did spring the Monks of *Benedict*, and divers other Orders which I have mentioned before in the former part of the Book. The fourth that Prescribed Orders was *Francis* of *Assis*, these are called *Franciscans* or *Grey Friars*, their rule and order was confirmed by *Innocent* the third, these are the fourth Order of Friars Mendicants, or begging Friars, and from this order

sprung

sprung Friars, *Minimes*, and *Capouchen* Friars; *Minimes* were ordered by *Francisus de Pola*, and *Capouchens* were ordained by one *Matthew Basa* of *Acona*; The Jesuites were first founded by *Ignatius Layolla* born in *Navar*, they were first confirmed by *Paul* the third.

The Nuns first Author was one *Clare* the Daughter of *Asses* who forsoke her Fathers House, and devised an Order of religious Women who vowed Poverty and Virginity, they were confirmed by *Honorius* the third; but many of these being mentioned, and their Practices which are contrary to the Primitive time is mentioned before in this Book, and so let them pass, and to return to the Bishops of *Rome*; but divers contentions and sects began to breake forth, and the Bishops not only of *Rome*, but of *Alexandria* and *Nicomedia*, and *Miletus*, and one clashing against another, *Alexander* Bishop of *Alexandria*, and *Eusebins* Bishop of *Nicomedia*, and many Bishops in other places joyning one to one side, and one to another, and envying one another, insomuch that as *Euseblus* saith, a man might have seen not only the Presidents and chief Rulers of the Churches envying one against another with spightful approbrious Terms, and also the Multitude severed into parts, that the Christian Religion was openly derided of all Men, and so called Councils and Synods, and condemned one another, and excommunicated one another as Hereticks, and so went out of the Long-suffering, and Patience, and forbearance which the Apostle exhorted unto.

And so no less then four hundred years many run wholly out into contention about dayes, and Meats, and Drinks, some Running this way, and some that way, and forging things upon the Apostles and Churches in *Asia*, saying, that *John* the Disciple gave them an order to observe Easter the fourteenth day of the Month; And *Rome* and the Western parts alledge

ledge *Peter* and *Paul* for their Author, how they left them this tradition, both alike true, for this came up more by custom, then any injunction from the Apostles, or tradition either; for they condemned such things in their life time, and called them beggarly rudiments, such as inhabit at *Rome*, they began to make fasts, and fasted three weeks before Easter, excepting the Saturday and the Sunday; *Illyricum*, *Greece*, and *Alexandria* began their fasting dayes six weeks before Easter, and that they call fourty dayes fasting, or *Lent*, others begin to fast seven weeks before *Easter*; Yet in all the while they use abstinency but onely fifteen dayes, and hath intermission amongst those dayes, and yet calls these fourty dayes fasting or Lent; so that they disagreed in the time, disagreed in the months, disagreed in the dayes, and times, and in the abstinence, and contended about these things, or for life and death, and excommunicating one another, and judging one another Hereticks, and at last when they got power, killed one another, and stirred up the Emperours one against another, and this in the 350 or 400 years after Christ.

And all this fasting was but from some meat, as though some had been clean and some unclean, some abstained onely from flesh, and fed onely upon fish, and abstain from all other Creatures, others upon fish and fowls of the Air, affirming their Original is of the water, and so no flesh; and others some fasted till nine of the Clock, and then eat of divers sorts as they pleased; and here was their fast and their Lent, about which all this contention and stir; all which practices are condemned in the Apostles writings, and such ignorance and hypocrisie; for the Kingdom of God stands not in meats and drinks, and yet the Protestants and them that calls themselves reformed will needs presse these things as holy Institutions,

when as it is manifeſt when the Chriſtians in former dayes began to judge one another about theſe things, and ſtrive, and bite one another, and devoure one another, and they loſt the power, and then Myſtery *Babylon* began to riſe, theſe things became her Merchandize, and theſe practices became to be called Chriſtianity, which Chriſt and the Apoſtles would have been aſhamed of.

And about the Sacrament great contention aroſe, as about the time and the manner, ſome did receive the bread and wine every Sabbath day, yet *Alexandria* and *Rome* do not uſe it: Yet the *Egyptians* joyning to *Alexandria*, and the Inhabitants of *Thebes* they had another order, they did receive it when they had banquetted, and filled themſelves with delicates, and then received their Communion, and ſo they judged one another in theſe things: In *Theſſalonica*, *Macedonia*, and *Hellas* in *Achaia*, they baptize only on the Eaſter holy dayes: Likewiſe in *Hellas*, *Jeruſalem*, and *Theſſalia*, their ſervice they ſaid with Candle-light: likewiſe in *Caſaria*, *Cappadocia*, and at *Cyprus* the Prieſts and Biſhops expound the Scripture on the Saturdayes and Sundayes by Candle-light, as *Socrates* ſaith *Lib*. 5. In this time it is ſaid the Cuſtomes and obſervations were ſo many that none was able to find two which did retain one Order of the ſervice. At *Caſaria* in *Cappadocia*, they receive not into communion ſuch as ſin after Baptiſm, and even ſo the *Macedonians* in *Helleſpont* did the ſame. The *Phrygians* allow not of two Marriages: The Original Authors of ſo great diverſity of ſervices, rights, and cuſtomes were Biſhops which governed their Churches at ſeveral times, and ſuch as do like of ſuch practices have commended them to poſterity for Laws, and ſuch vain and frivolous Contentions did ariſe in this age, whereby it is manifeſt the Apoſtacy from the life and power of

of God was great, and Gods wiſdome and the Unity of the Spirit was wanting, and *Philoſophy* and cuſtomary practiſe was their chief Foundation. And one Biſhop exiled another, and complained to the Emperors, and baniſhed one another, and ſo the ſheep was made havock of, and ſtarved, and ſcattered, and the name of Chriſt and Chriſtian came to be evil ſpoken of by the many fractions and contentions that were amongſt them.

But to return to the Biſhops of *Rome* after the raign of *Conſtantine* in which perſecution ceaſed, many Superſtitious Injunctions and Idolatrous practices were ſet up in the firſt five hundred years, which I ſhall not much trouble the Reader with further then what is already ſaid; But divers other things were brought in afterwards more groſs then the former. *Gregory* called the Great, the Biſhop of *Rome*, of whom it is ſaid of all that went before him, he was the baſeſt or worſt, and of all that came after him, he was the beſt; It is he that brought in this Title among the Roman Biſhops, to be called the ſervant of Gods ſervants, but by his practiſe he proved a *Lord* over Gods ſervants, conſciences, and over their faith, he made an Act that Prieſts ſhould not marry a wife, and he ordained a book called the Service or Letany, which goes under the name of *Gregories* Maſs-book to be recived in all Churches.

After the death of him, *Fabianus* was Biſhop, who continued ſcarce 2 years, he was the laſt of the *Roman* Biſhops, who had not the Title of univerſal Biſhop or Head of the Church, he was the laſt of ſixty five Biſhops before the firſt *Pope*, he died in the year ſix hundred and five.

Palagius, the firſt was the 69 Biſhop of *Rome* in the year 355. he ordained that Hereticks and Shiſmaticks ſhould be puniſhed with temporal death; there

was 65 Bishops before *Boniface* the third, who was the first Pope, and since there hath been 179 Popes.

Boniface the third (who succeeded *Fabianus* was the first Pope, he reigned but one year, and did more hurt in that year then *Gregory* could do in many, before he obtained of the Emperour *Phocas* that he and his Successors after him in the See of *Rome* above all other Churches should have the preheminence, and that the Bishop of *Rome* should be the head of all the Churches of Christ in Christendom; alleadging this frivolous and reasonless reason, that Saint *Peter* had left to Saint *Peter* his successors in *Rome* the Keyes of binding and loosing; for before this *Constantinople*, *Asia* and other Churches, their Bishops had some stroak, and divers times many of the Bishops of *Rome* were reprehended by the rest, but now obtaining this Decree of *Phocas*, he began to take head over all other Churches, and this *Phocas* to aspire to the Empire of *Rome* he murthered his own Master, and *Mauritius* the Emperour and his Children; so *Phocas* somewhat fearing and willing to have *Boniface* his favour, gratifies him and condescends to all his petitions, and grants him to be universal head Bishop over all Christian Churches, and there was the first rise of the Pope; But *Phocas* for his murther was justly rewarded, for *Heraclius* the Emperour cut off his hands and feet and cast him into the Sea; but *Rome* would not so soon loose her supremacy once given as the giver lost his life, and ever since that time the Popes have holden, defended and maintained the same by all force, policy and cruelty that possible can be; this was in the year 606. And so the Bishop now became Pope, his rise was not because of his holiness or righteousness, or doctrine or holy practices suitable unto *Peter*, whom he saith he succeeded for his Doctrine and practice, *Peter* had condemned the same things before *Boniface*

was

was, but his rise was by a Heathen Emperor who had Command over a great party at that time, and so by the force of his edict he claims authority.

Vitilianus, the eleventh Pope in the year 657 he confirmed that practice which was set up before by some other of the Bishops of *Rome*, that organs should be set up in Churches.

Paschal in the year 817 was the first that appointed Cardinals to be in number 70.

Adrian the third the 47 Pope in the year 884 ordained that the Emperour of *Rome* from thenceforth should have no more to do with the election or confirmation of the Pope, but that it should be left wholly to the Romane Clergy; So now that which first gave the Pope power, to wit the Emperour, he now throws off the yoak, and if the Emperour please not him, hath stirred up the people to mannage war against him, and against divers Princes, as may be seen in the histories of latter ages.

Sergius the third was the first who ordained bearing of Candles in the feast of the purification of *Mary*, thence called Candlemas day.

Calistine the second in the year 1143 was the first inventer of cursing or anathamizing any who received not his Ordinances, with Bell Book and Candle.

Innocent the third 1198 was the first that brought in the Doctrine of Transubstantiation, and imposed auricular confession upon the people.

Clement the fifth 1350 was the first that sold indulgencies and pardons.

Sixtus the fourth 1491 brought in the beads to be numbred when they prayed, & authorized the Ladies psilter. *Leo* the tenth in the year 1553 set Indulgencies and pardons on sale in *Germany* and *France*, which things caused *Luther* in *Germany* and *Zunglius* amongst the *Switzers* to write against the Popes Ministers,

and afterwards questioned many points of the Popish Doctrine upon which the Pope burned *Luthers* writings and condemned him for an Heretick, and *Luther* burned the *Popes* Canon Law at *Wittenburg*, and declared the *Pope* to be a persecutor and a very Antichrist.

The Inquisition began first in *Spain* which was set up by the Papists there, to terrifie the *Moors* who had inhabited *Spain* for 760 years, and so long *Spain* was governed by the Emperour of the *Moors* in *Africa* until the year 1492. And after this time the Inquisition began against the *Moors*, which was not so cruel at first as afterwards it began to be against the Protestants, and is now accounted the greatest violence and torture, and the greatest Tyranny and severest kind of persecution upon the *Earth*, insomuch that many papists abhor the very name and mention of it, and to the death withstand the bringing in of this slavery amongst them; the extremity and rigor of this inquisition untill the year 1609. in *Philip* the third King of *Spains* time, notwithstanding, though the *Moors* did make a shew of the *Papists* Religion because of the Inquisition, yet eleven hundred thousand of them was forced to quit the Country it was so dreadful; And all these kind of Ordinances and Institutions before mentioned, compare them with the Scriptures, and the cruelty and severity which hath been exercised towards them who could not receive them; none who have their eyes open in any measure. but must needs conclude, that all this is in the Apostacy; and so all who profess reformation flee from these things, and from this Spirit, and from this Church who forces and kills all them that oppose, who are under his power; and why should any plead for the holding up of those practices as good and warrantable whenas so many has been killed about them, and so many has been led

from

from the life and power of godliness while they received and practised these humane inventions & vain and customary traditions for the *Doctrine* of Christ, and for Apostolick Ordinances? and must it not needs be concluded them who would tye people up, and bind men to observe such and such things as is mentioned before in this book, and persecute for not observing, that they are they who draws back to perdition, and keeps people from laying hold upon eternal life? Many more vain practises and Doctrines which have been brought in since the Apostles dayes might be mentioned, but in that which is said already, the understanding will see that there hath been a great Apostacy both in life, doctrine and practise from the Apostles time downward untill now, & that which is called the Catholick Church in *Rome* is in it; And likewise diverse of them who are separated from her sticks too much in these things, because of the custom, Tradition and Antiquity of them; In part I have shewn their Antiquity and their rise, and also shewn that which is more antient then they, from which they have swarved, to the intent that all may come out of *Babylon*, and drink no more of the cup, nor buy no more of the Merchandize, nor wear no more the harlots cognizance nor the false Churches attire, but that all may come to see before this heap of dark confusion, and beyond the vain observations which hath been introduced, which maketh no man through the observation thereof more acceptable unto God, but rather twofold more like children of the wicked one, who abode not in the truth.

CHAP.

CHAP. XIIII.

Something further of the Decrees and Ordinances of the Church of Rome, which are holden out for Apostolical Ordinances.

POpe *Paul* about the year 757 condemned the Councel at *Constantinople* for condemning worshipping of Images, he wrote a book of the worshipping and vitility of Images, calling them the Laymens Kalendar.

Pope *Adrian* about the year 790 cloathed the image of Saint *Peter* with silver, and covered the Altar of Saint *Paul* with a pall of gold, and condemned them for Hereticks, who kept *Peter* and *Pauls* Doctrine which declared against idols.

Pope *Nicholas* about the year 858 enlarged the Popes Decrees, equaling them to the writings of the Apostles, he decreed that service should be said in Latine.

And although by the Emperours the Pope was first elected, yet now having got head did climb up so high in power, and pride and arrogancy, endeavoured that no Emperour should be crowned without his leave in *Germany*.

And Pope *Clement* the fifth excommunicated *Andronicus Peleologus* Emperour of *Constantinople* as a Heretick, because he would not suffer the Greek Church to appeal to *Rome*.

And when any Kings or Princes had displeased him, he hath excommunicated them, and given away their Kingdoms

Kingdomes to some other, teaching their people to rebell; and also instigating other Princes to make war against them, and to kill one another for trifles, and if any displeased him, he caused many Kings to do penance, and to pay great summes of money to get an absolution from excommunication; and the Rule and power of the Empire which gave him first his being to be universal Bishop, and to be called Pope, he hath raised war often against, and if he like not the Election of the Emperour, he hath deposed them, and one he brought into such subjection that he caused him to hold his stirrop, a thing that the Emperour was not accustomed with, he happened to hold it on the wrong side, for which he received a sharp reproof by his holiness.

Likewise some difference being between *Pope Innocent* the fourth, in the year 1250 and the Emperour *Frederick* the second, the Pope would not be reconciled, though the King of *France* strongly interceded, and offered full satisfaction for all pretended wrongs, would go out of his Empire if the Pope could not endure him there, never to return into Europe again, so as that his son with the popes approbation might but succeed him in the Empire, which the Pope would not do.

And how *England* and diverse Nations hath been troubled with his oppression is well known, and what exactions and great sums of mony there hath been enhaused and squeezed out of the Dominions where he had power, the Nations well remembers, to maintain the pride of his Court at *Rome*, which abounded with all manner of viciousness, in so much that it was grown to that height that *Vincentius Clemence* the popes Legate, said it was now too late, and past reforming.

But to take the *Legates* own words as follows against his Master the pope and his Court, *W. H.* in his book

book called a description of *England* in the 136 page, saith thus, that this *Vincentius Clement* in the year 1452 being Legate for the pope, was here in *England* about the popes business, and hearing that the Clergy had given the King two tenths for the repaying of his losses which he had sustained in *France*, and for the recovering of *Bourdeox*; this Legate *Vincentius* coming into the Convocation house, he earnestly required the Clergy to be no less favourable to their Spiritual Father the *Pope*, and their Mother the See of *Rome* then they had been to his vassal and inferiour, meaning the *King*; and in his speech in the Convocation he shewed them how that his holiness the pope was much disturbed and in daily danger of his life by cut-throats, varlots, and harlots which did much abound as he said in *Rome*; but the Clergy in the Convocation slighted his speech, and said how should we contribute towards the suppression of such, whenas he and such as you continually uphold them? I grant saith the Legate that there wanteth just reformation of many things in the City of *Rome* which would have been made sooner, but now it is too late and past reforming; nevertheless I beseech you send the Legate to write unto his holiness the Pope, to request him that he would abandon and leave that *Babylon* which is but a sink of mischief and of all ungodliness, and keep his Court elsewhere in some place of better fame; and this is the Legates testimony of the seat of the Mother Church of *Rome*.

Besides many of her own Members in *England* in the year 1245 do manifest what exaction has been upon this Nation, as may be seen in a supplication written in the names of the Nobles and Commons of *England* to *Pope Innocent* the fourth, shewing how many Subsidies and taxes had been levied and sent out of the Realm, and how they had been liberally paid,

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they complaining also how he sent *Italians* and forraigners to possess their Churches and Benefices in *England*, who had no regard of peoples souls, and so were no good Shepherds as they said; and how the *Italians* received threescore thousand Marks by the year, besides other vails and excises they do reap more rents then the King himself, and so when he could not have his subsidies, and raise all the sums which he exacted from year to year, Pope *Innocent* perswades the *French* King to make warre with the King of *England*, for his not condiscending to the pope in all things, although he was then one of his sons, and of his Church, but enough of this; it were large to enumerate the actions and cruelties, the oppressions which hath been done in that which is called Christendom, since the Emperour gave unto the *Pope* his power, and how much idolatry, superstition, heresie, and Doctrines of Devils hath been spread over the Nations these many hundreds of years, and how many have been put to cruel death; for not obeying and conforming to the said Doctrines and practices, Injunctions and Ordinances, and how many he this false Church hath stirred up to kill one another, and destroy one another about these things, which hath been put upon people under the name of Divine Authority, and holy subjection, and Apostolical Institutions; by what as is written, all may see that these things are in the Apostacy, and in the fall, in the curse, and in the night of darkness wherein all this wickedness hath been wrought by the false Church which the Lord God will reward double, and dry up her waters under which she sits, and make her seat desolate, and throw down her pride who hath drunk the blood of the Martyrs, and shed the bloud of the Saints, and devoured the Lambs of Christ, and made merchandize of souls; and therefore all who are

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in part departed from her, ſtay not in the Suburbs, but come out of her City, and the Adjacent places thereof, that ye be not partakers of the Judgement which is to come upon her; But Oh abundance of darkneſs remains yet in the Nations, and even in the Proteſtant Churches who hold up things yet which was invented by her, inſomuch that one belonging to the Church of *Rome*, *Dionyſius Petavius* a Cardinall layes claim to the Ceremonies which were practiced in *England* in the Biſhops time; For ſaith he in his book called the Hiſtory of the World, the Religion of *England* and Doctrine is *Calviniſm*, the Doctrine of *Geneva*, but the Ceremonies are of *Rome* as they were practiced in *England* in the year 1640.

In the time of *Leo* the fourth, *Edelwulphus* King of *England* went to *Rome*, for performance of a vow that he had made, and was courteouſly received and accepted by the Pope *Leo*; For which cauſe he ordained attribute to be paid yearly to the Pope, to wit a penny ſterling for every houſe in *England* that kindled a Fire. Now Proteſtants look to your Eaſter reckonings, you have denied the Popes ſupremacy, and yet Vicars and Parſons receives his tribute of every houſe that kindles a Fire, and this ſtands yet as a good and wholſome Inſtitution amongſt you.

And ſo for ſhame, let all that profeſs Reformation, and the Doctrine of godlineſs, and the faith of Chriſt, and the practiſe of the Apoſtles as their example, Come out of things which the Harlot hath invented, and ſay as *Abraham* ſaid to the King of *Sodom*, That he would not take a ſhoe-latcher, leaſt he ſhould ſay he had made *Abraham* Rich; So let them that profeſſes Reformation, not keep a ſhoe-latchet, nor one lap of the Whores garment, nor any piece of her Ornaments, that ſhe may not boaſt any more that we are made rich by her merchandize; ſo purge

out

out horn and huff, and all the old leaven out of your hearts and out of your Assemblies, and come to believe in Christ the true light that lighteth every one that comes into the world, that he may be your Lawgiver, whose Institutions are spiritual and his Ordinances heavenly, which makes perfect, and clean and pure the comers thereunto, and so let the old *Romish* trash and foolish Ceremonies about worship alone, many of which are borrowed from the Heathen; and judge not any for departing from them, nor persecute none for not observing of them; for who so doth, will manifest themselves to belong to the City which is to be overthown, and to be in the Apostacy, and not Members of the true Church of Christ, the Lambs Wife.

And many more things which stands yet amongst them called Christions, as set discourses hath been set up called homilies.

And the aforesaid *W. H.* shews the ground wherefore they were devised; Some complained that their Churches and Universities were spoiled with error (as many are at this day) by which there was a want of able Pastors; four Sermons were appointed by publick order in the year only, and certain homilies was devised by learned men, and confirmed for sound Doctrine by the Clergy, who made them, and the Authority of the Prince, which homilies were appointed to be read by Curates of a mean understanding, and them that had but mean pay, as five mark or twenty Nobles a year, of which sort we had many in *England* in the year 1640. I desire we have no more, least more ignorance abound; and these homilies were to be read after a certain number of Psalms read, and the Letany, and an Epistle and Gospel, and it may be *Athanasius* or *Nicene* Creed, and this was the worship which hath been holden out even amongst the reformed

reformed as spiritual worship; all which while people has been exercising themselves in those things, they have been further and further off from God and the knowledge of his truth, which is manifest to them that believe not by the Injunctions and Ordinances of men, but by holy Spirit which leads out of all Error, Superstition and deceit, and all that believes in it comes to be taught of the Lord, and worship in that which is pure, and are acceptable in his sight.

CHAP. XV.

Something Concerning the General Councils since the Apostles dayes, though they have been all of one faith, and though it hath been said the Church could not err, all which of the several Councils belonged to the Church of Rome, *yet see the difference.*

IN that which some call a Council or a Synod at *Jerusalem*, *Acts* 15. when some dissention arose, because of some of the *Pharisees* that believed, and yet would needs Judge it needful for all that believed to be circumcised; So they that stickt in the outward Types and Figures would needs lay yoaks upon the necks of them who were come to the substance; So the Apostles, Elders and Brethren coming together, seeing the state of the matter stood not disputing years together, as the Council of *Trent* forty years; but they as they saw in the wisdom of God sent some chosen men from *Jerusalem* to the Gentiles, to certifie the Gentiles, by the Spirit of the Lord that they abstained

ſtained only from meats offered to Idols, and from blood, and from things ſtrangled, and from Fornication, from which if you keep your ſelves, you ſhall do well, *Acts* 15. they preſſed not upon them the ordinances of the Jews, neither the cuſtome of the Gentiles in the unbelief, which ſince this the Church of *Rome* hath done; and diverſe Councils appertaining to her, hath cumbred people with multitudes of things and heavy yoaks, ſome borrowed from the Jews in the unbelief, and ſome from the Heathens in the unbelief, and preſt their Inſtitutions and inventions as Ordinances of Chriſt upon all the Members of the Church, which are ſo many and ſo innumerable, and all contrary to the *Primitive* Church; And they have been of the nature of thoſe Councils that *David* ſpeaks of, *Pſal.* 2. who took Council againſt the Lord and againſt his Anointed, and that was a Council which condemned the Son of God, Chriſt Jeſus, and theſe Councils though Rabbies and great men, yet they erred from the life; But to come downward amongſt the Doctors and Biſhops of that which they call the Catholick Church, the Council that was held at *Carthage* under *Cyprian* decreed that thoſe who were baptized by Hereticks ought to be baptized again, which others called it error: And that Councils proceedings was condemned. The *Nicene* Council decreed flat Idolatry about worſhipping of Images: and the Council at *Conſtantinople* condemned that proceedings and their decrees: The Council of *Baſil* as *Albertus Phigius* ſaith, decreed againſt all reaſon, and againſt the Scriptures: The Council of *Armenium* decreed for the *Armenians* that Chriſt was not God: The Council of *Calcedon* which was one of the four that *Gregory* the great compares to the four Goſpels, that the Decrees were as ſure and Conſtitutions as certain & infallible as the Scripture. yet Pope *Leo* did not ſtick to condemn it

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and all them as unadvised; And these Councils has been one against another, and the multitude of their votes is brought for great proof, not only amongst the Romanists but also amongst them that are separated from them; so Councils have erred, and hath opposed one another, yea and the Popes and Bishops of *Rome* to *Leo* the fourth abrogated and made void the *Acts* of *Adrian*, & yet they both said they were *Peters* successors and infallible; And *Stephanus* Bishop of *Rome* made void the Acts and decrees of *Formosus*; and *Sabinian* the Pope commanded that *Gregories* Mass, and all Pope *Gregories* writings should be burnt; And all of these said they had the Keyes to bind & loose, and yet one bound that which another had loosed, and another loosed that which the former had bound; and yet all these claimed infallibility; The Council of *Carthage* Decreed that the Bishop of *Rome* should not be called high Priest nor chief of Priests, nor the head of the Church, but following Councils have stiled him chief Priest, chief Bishop, and head of the Catholick Church.

The *Eliberine* Council Decreed that no Images should be set up in the Churches, nor worshipped, nor the walls painted; Likewise the Council of *Constantinople* before mentioned, decreed that Images were not to be suffered in the Churches or Meeting places, but on the other side, the second *Nicene* Councils determined, that Images were not only to be placed in the Churches, but also to be worshipped, and the pope said that Images were to be Lay-mens Calenders; The latter Council under *Julius* the second did repeal the Decrees of the *Pisan* Council; The *Basil* Council determined that a Council of Bishops was above the Pope; but the *Lattern* Council under *Leo*, Decreed that the Pope was above the Council, and they decreed also that he that should think otherwise should be

be held for an Hereticke, and yet the Biſhops and Abbots in the Council of *Baſil* aforeſaid, Decreed that they that judged that the Biſhops were not above the Pope, were Hereticks, and yet theſe Councils the Church of *Rome* layes claim to, to be of their Faith and Church, and yet one making void what another had decreed; The ſame Council did with an uniform conſent remove the Pope *Engenius*, and put *Amidius* in his place; But *Engenius* vilifies the Councils decrees and condemns them; The Council of *Trent* commanded that Biſhops ſhould teach the people, and ſhould have no more benefit for preferment then one place; But ſince they have made this decree void, and now whole Countries is too little, and the Proteſtants imitates the ſame, and does not teach the people; and ſo of what validity have theſe Councils been worth, or of what force hath the Decrees been of mutable men who have been toſſed up and down like waters need; I nominate the ſeveral Convocations and Councils that hath been amongſt the reformed Churches as they are called, and their Synods, one while decreeing this, the next throwing it down again; And yet all theſe will lay claim to be Miniſters of the True Church, and perſecute as Hereticks to death them who owns not their Changeable Decrees, and mutable Inſtitutions; but ſuch hath been the Arogancy and pride of her that hath ſet as a Queen upon the waters, that ſhe muſt be the only Judge, and then the Prophets muſt be ſlain. Pope *Julius* ſaid no Council is of any credit, unleſs it be confirmed by the Church of *Rome*; And *Boniface* the eighth ſaith, that no man in the world can be ſaved, unleſs he be ſubject to the *Romane* Church; And Pope *Paſchal* thus ſaid, as though ſaid he any Council could make Laws for the Church of *Rome*, and all Councils do ſubſiſt by it, and receive their ſtrength from it; and that wch the Pope

approveth or disapproveth: And so all Confederacies & Councils of men who are out of the life and power of God doth decree that which brings the Seed of God into bondage. Now *Rome* look to thy infallability, and thy universality, which thou so much cryest up, and thy unity one while sets up one thing, another time throws it down again when it will not serve particular interests: and what a stir has here been amongst them that call themselves reformed in these latter ages, one setting up this, & another that, sometimes this service for a worship, then the next calls it Idolatrous; & then another service, and this Ceremony and the other Ceremony, and this *Pater noster*, and the other Creed, this Catechism and the other Catechism, these Articles of Faith, & the next Synod make them void, and so leads people into distraction and madness, and this Canon and the other Institution, one while its Idolatrous, another while Sacred and Holy; And thus people has been led up and down many generations, too and fro, up and down, and persecution about Changeable, Mutable and alterable things, and the life which redeems out of the world up unto God has not been sought after; And so all that looks to have peace, and to enjoy the Testimony of Gods blessed Spirit, come out of this *Babylon* this City of confusion, whose seat is erected upon the sand, whose Foundation is laid in the waters, and faith upon the humane institutions of men which are variable and subject to Mutation; and come to know the Rock of Ages and the unalterable Council of the Lord, and the wisdome of the most High to rule in your hearts, & wait in the Immortal Light of God which is within, that you may see over all these Mountains of darkness which is risen up in the Apostacy, and over all the Institutions, Decrees, Statutes, Ordinances and Inventions of men, to before all these things were, and come to him who

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is the beginning of the Creation of God, who is that quickning Spirit by which all that believe are raised out of death to be partakers of the Life which is Immortal which fades not away, and the Lord will be worshipped in Spirit and in Truth; Away with all Types and Figures, Shadows and Vails, humane Institutions and Ordinances of men, Ceremonies and vain superstitions, Traditions, which God hath no pleasure in, which doth not profit at all, and whatsoever leads the mind into visible things from the invisible God is to be thrown aside as a menstruous Cloath, and as the breath of abominable things which God will confound, because he hath no pleasure in them; for the life is risen, and the vail of the covering is rent which has been spread over all Nations; the night is gone, the day is come, and appeared in brightness, the shadows are past away, and the morning of Righteousness is appeared, the Son of God is come who has given his flock an understanding, in whom life and blessedness, and peace, and everlasting Consolation resideth and resteth upon his People for ever more.

CHAP. XVI.

Something concerning the worship of God, whether that Kings and Rulers now in Gospel times have any power from God to compel or force about Spiritual things declared, and some Scriptures answered which hath been perverted by them who are in the Apostacy, to maintain the Beasts power, and the false Churches worship under the raign of Antichrist.

WHen the Lord brought *Israel* out of the land of *Egypt* by a strong hand and an outstrecched arme, he made a Covenant with them, and gave forth a Law at *Mount Sina*, by the hand of *Moses* the Judge of *Israel*, and Statutes and Ordinances which *Israel* should walk in, who were as a family who came of one stock, and the Laws and Statutes which were then given forth was concerning civil things, as concerning man and man, and betwixt a man and his Neighbour, and for the Government of whole families, and the Camp of *Israel*; And likewise Laws and Statutes which concerned the worship of the true God; which may be read at large in *Exodus*, *Numbers* and *Deuteronomy*, and that worshipped not the true God according to the command given in the first Covenant which was outward, were to have Judgment executed upon them according to the Law; and *Moses* over *Israel* and the rest of the Judges were to see the Laws and Statutes Executed upon the transgressors,

sors, and if any were an Idolater & worshipped a false God or a Blasphemer, were to be stoned to death, or Sabbath-breaker was to be stoned to death; And this was according to the Law of God, & their bloud was upon their own heads; And when *Israel* lusted after a King, he gave them a King, and they had many Kings who were Anointed of God, by his appointment, which was to rule in the same manner as *Moses*, *Joshua* and the rest of the Judges had done, and whosoever were disobedient unto the aforesaid command of God whether in things civil, or things concerning the worship of God, and several punishments were to be inflicted by them for several transgressions, as Blasphemers, Sabbath breakers, false Prophets, and Wizzards and witches were not suffered to live; This was before Christ the Seed was manifested in the flesh, this was the old way, the old paths that *Israel* was to walk in, But this Covenant was filthy as the Apostle saith, and the Ministers thereof could not continue by reason of death; The Law was changed and the Priesthood was changed, and the Ordinances and worship was changed when Christ came to be manifest, the end of the *Law* for Righteousness; Now as *Aaron* and the rest of the high Priests were but types and figures of the everlasting High Priest; So the Judges and Kings of *Israel* were types and figures of Christ, the King of Kings, and King of Saints, and Lawgiver, and Judge; And their outward power which continued but for a time, in compelling to the true worship under that Covenant, or restraining from Idolatry, did but continue until the time of Reformation was; but a type and a figure of Christ and his spiritual power and weapon, and spiritual execution upon his enemies who are not subject to his government or power, seeing the Father hath committed all power unto him in Heaven and in Earth; And *Moses* the Mediator of the

first Covenant which stood in outward Ordinances, both the Mediator, the Covenant and the Ordinance had an end[when the better Covenant was given, the Covenant of Light, and Christ the Mediator thereof was manifest;] And this Covenant and Ordinances pertained unto the Jews, and the compelling unto the worship and punishing for Idolatry pertained to the Jews only, who were under that Covenant, and not to the Gentiles, as it is written To *Jacob* he gave his Law, and to *Israel* his Statutes, to every Nation he did not so. ?

So they which would bring people now under this Covenant and the power thereof, denies the second, the everlasting Covenant & his power; and them that would preach up compelling and forcing to worship, and bring those Scriptures of the first Covenant to be their ground, are ignorant of the times unto which they were spoken; And upon this false Foundation hath the false Church persecuted about worship this many hundred years, and this Doctrine is in too much credit with many in these dayes, who say they are under the Gospel; And this hath made people to hate and persecute one another.

And the Ministers of Antichrist hath pressed it upon Kings & Rulers, that God hath required it of them to enforce and enjoyn all people unto a Worship, although they themselves are divided amongst themselves, one while for this thing, and another while for that; and because the Kings of *Israel* did so, and had power to do, therefore they have concluded that Princes and Judges ought to do so, and so have made them put their neck in a yoak which is too heavy for them to bear, which the Lord hath not required at their hands; and because of this compellings and forceings, many hypocrites have been made, and many of Gods peoples consciences wounded and burned; and

and many Kings and Rulers have loſt their Dominions, and they have been taken from them becauſe of this by the Lord.

So all they that have intruded upon Chriſts prerogative & Soveraignty in this thing, are ſure to be reckoned as no other but as uſurpers and intruders into that power which the Father alone hath given unto his Son, which Power, Dominion and Glory he will not give unto any other as to be Judge, Law-giver in the hearts and conſciences of his people.

Object. But ſome may ſay, did not the Prophets exhort to inquire for the old paths, and the good old way? And did not the Prophets ſay, Kings ſhould be nurſing Fathers, and Queens nurſing Mothers? And muſt not this be fulfilled in theſe dayes?

Anſ. This is true that the Prophet did exhort the Princes & people of *Iſrael* who were in the revolted eſtate, who had tranſgreſſed the Commandments of the Lord, and had loſt the guide of their youth & the reſt of their ſouls; And therefore he turned them back to conſider of the day of old, and inquire after the good old way that they might walk therein, wch they were gone from, but this doth not pertain at all unto this time; for Chriſt Jeſus is the new and living way which all is to inquire after now, who is the end of the Law for Righteouſneſs, and the firſt Covenant unto them that believe; And as for Kings being nurſing Fathers, the Queens nurſing Mothers, this was Propheſied by the Prophet before they went into Captivity, & how the Heathen ſhould have power over their Kings, Prophets and *Prieſts* and people, and *Jeruſalem* ſhould lye deſolate; Now this the Prophet ſpoke of concerning the return of them unto the Lord, and they to inhabit their own land, then their own Kings and Queens ſhould rule over them, & be as nurſes to them, when they ſhould return from their Captivity, then

Jacob should rejoyce and *Israel* should be glad, and this was spoken to the Jews, and this had reference to their state in that time.

Further it may be objected, ought not Blasphemy & Idolatry and Adultery to be punished, is this to be suffered now? Seeing it was punished under the Law.

Answer, Yea, this is to be punished, and shall be punished, and that even with death; for as I said the Father hath committed all Power unto the Son, who will execute his judgement upon all them who will not have him to raign in their hearts, as it is written, *these my enemies that would not that I should rule over them, bring them before me, that I may slay them*; with what weapons? With carnal? nay, but with the *sharp two edged Sword which proceeds out of his Mouth, and with the Sword of the Spirit which is the Word of God*; and the Spiritual weapons which runs thorow the Blasphemer and kills him, and slayes the false Prophet, and Soothsayer, and Inchanter, and Idolator, and yet saves the Creature alive; take one example of Christ the new and living Way, when the Pharisees brought a woman tempting Christ, which was taken in Adultery, saying, according to the Law of *Moses*, she ought to be stoned to death; he that was the end of the Law, said *he that was without sin cast the first stone*, convicting them al that they were in the same nature, and yet did not approve of the Adultery, but said *go and sin no more least a worse thing come upon thee*; Likewise *Paul* said I was a persecutor, and a Blasphemer; This generation who professeth *Pauls* words would say, *let him dye, he hath confessed he was a Blasphemer*; but he was slain with other weapons; Christ slew the Blasphemer and the Persecutor in him, and left the man alive, and made him a chosen vessel to declare against Blasphemy, and lead out of all ungodliness.

And herein is the second Covenant more excellent then

then the first, and the Ministration more excellent then the former, and the Dominion and Government of Christ more excellent then the Dominion and government of the Kings of *Israel*, and the weapons more excellent then theirs, and the power greater then theirs which is able to destroy the works of the Devil, as Blasphemy, Idolatry and Adultery, and save the Creature alive; This is the better Covenant, indeed the everlasting; and herein is the mercy of God exalted, his Dominion and Power exalted, and Christ the King of Glory exalted; And these sins beforementioned punished with great severity and great Judgment; For in the first Covenant they slew with a temporal death; But Christ when he appeareth in his power and glory in flames of fire, renders vengeance within upon the wicked, which burns and scorches, and brings anguish, & tormenteth all them that are in that Nature, and banisheth all them from his presence and from the Glory of his power, till that be dead and slain which would not have him to Raign, to wit, that which is born of the flesh which is within; And blasphemy, Idolatry, Murther are the fruits of the flesh, where the flesh is not lived in these things cannot be brought forth; I speak not of the Creature who is Gods Workman-ship, for that may be alive, when the birth & fruits which are after the flesh are both dead; and herein is the mighty power of God made known, and his Justice and his severe Judgment, which all must pass thorow before they come to witness eternal life; He that dispised *Moses* Law, died by the mouth of two or three witnesses, which was a natural death; of how much sorer punishment shall he be worthy which treadeth underfoot the Son of God, and counteth the bloud of the Covenant an unholy thing, *Heb.* 10. 28, 29. and blasphemeth.

But further, it will be objected that the Apostle exhorteth

horteth for a submission unto every Ordinance of man for the Lords sake, 1 *Pet.* 2. 13. whether it be unto Kings as Supream, or unto Governours, as unto them that are sent of him, and in *Romans* the 13. 1, 2. *Let every Soul be subject unto the higher power, for there is no power but of God, and the powers that be are ordained of God.*

Ans. From these Scriptures many bad Constructions and Inferences hath been gathered, as that Kings and Rulers were to be obeyed in all things, and that every worship which is commanded by a King or Superiour ought to be obeyed, and that Kings and Rulers had power in Spiritual things, to make a Law for such a Worship, or forbid such a Worship, and all these ought to be obeyed; And so in the Apostacy the Ministers of Antichrist hath brought in many Inventions and Traditions, and humane Institutions for Divine Worship and Service, and thereby hath pressed Rulers to make Laws, and compel all people to receive them, although they have been repugnant to the true worship of God, and then such Teachers hath pressed such people to obedience as of duty and necessity, because the aforesaid Scripture doth Command subjection to all Rulers; And thus hath *Babylon* seated up her City, and gotten Merchants to put off her Merchandize, and so hath cheated both Rulers and people, and hath led them to hate and destroy one another.

Unto these Scriptures, and divers others which speaks of obedience to Magistrates in all things, must needs be truly understood to be of things that are Just and equal, which are onely civil; and concerning things between man and man, and the Ordinances which are for the well being of a Nation, or the good and wholesome government of a State, and cannot be understood of things Spiritual, or relating to

things

things appertaining to the Conſcience, or reſpecting things about the worſhip of God; My reaſons are weighty, for in that time and age the Apoſtle wrote, whether *Peter*, *Paul* or any other, the Magiſtrates were all Heathens, as *Herod*, *Pontius Pilate*, *Auguſtus Cæſar*, *Tiberius Cæſar*, and *Nero*, who were all Heathen Emperours of *Rome*, and Idolators, and at that time they had power over *Rome*, and alſo over *Jeruſalem* & *Judea*; and *Paul* writing to the *Romans*, and *Peter* to *Capadocia*, *Pontius* and *Aſia* who were alſo under Heathen Rulers, and did not worſhip the true God; doubtleſs they injoyned not ſubmiſſion unto the Heathen Rulers in ſpiritual things, for then they muſt have been joyned unto Idolatry, for if it be underſtood that they had power in ſpiritual things, which partained unto the Conſcience, and that they ought to be obeyed in all ſpiritual things, then *Peter* and *John* were tranſgreſſors themſelves, when they taught boldly the things of the Kingdome of God, in every City where ever they came; And the Rulers in moſt places oppoſed and put *Peter* and *John* out of the City, and commanded the Apoſtles to ſpeak no more in the Name of Jeſus; And yet they returned again and diſobeyed their Command, and their power and authority, and ſaid, whether it were better to obey God or man, judge ye; So that no King, Ruler nor Magiſtrate, as a Magiſtrate has power given of God to Impriſon or force, or perſcribe any Law or worſhip upon the hearts and Conſciences of men; For that belongs onely to Chriſt the Law giver. the Biſhop of ſouls.

But then it will be objected, if not as a Magiſtrate, yet then as a Chriſtian, he may injoyn and give Command concerning worſhip, and compell and puniſh them that obey not.

Anſwer, As a Chriſtian they have no priority, but as they

they ſtand in the growth of truth, not above other; for God is no reſpecter of perſons, for the Apoſtle and Miniſters of Chriſt who preached the Goſpel, and had begotten many into the Faith thorow the power of God which was with them by which they ſpoke, and in things ſpiritual might have claimed obedience to their Command much more then any temporall Prince, and yet they ſaid we are not *Lords* over mens faith, nor did they exerciſe Lordſhip over mens Conſciences, but left every one to Gods witneſſe, and to the word of his grace which was nigh in their hearts, And furthermore ſaid, let every one be perſwaded in his own mind, & ſaid if any ſhould be contrary minded, God would reveal it to them, and ſo waited in the patience to ſee the work of God proſper and was content; And ſo forcing and compelling about Spiritual matters by temporal puniſhments and temporal Law is all contrary to the Apoſtles practice in the primitive times, though the heathen perſecuted the Chriſtians by their temporal *Laws* for Spiritual things, and about Spiritual matters for the worſhip of God; But we never read of any called Chriſtians that did ſo untill *Pelagius* a Biſhop of *Rome* or Pope, when the Emperour had given *Boneface* the third this power to be called the Chief Biſhop and head univerſal over all Chriſtian Churches; Then he begun to make temporal *Laws* to puniſh about Spiritual things: And *Pelagius* made a decree that Hereticks ſhould be puniſhed with Temporal death about 555 years after Chriſt; So let all Princes, Magiſtrates and Rulers, who denies the Church of *Rome* in her Apoſtacy, follow not her example, but leave every one free to the Lord in Spiritual matters as concerning his Worſhip, for to him muſt every one give an account in his own day when it ſhal be required, from which the wicked ſhall not be able to fly.

Another

Another *Objection.* But then it may be said, what power will you allow unto Magistrates that profess the Name of Christ? Or how far have they Authority from God to punish evil doers, and encourage them that do well?

Answer. It is said by me Kings Rule and Princes decrees Justice, there is a ruling by him, and that is a ruling in the power of God in him; He that rules in the power of God, measures equal justice unto all men, and ruleth by the good and wholsome Laws which are made by the will of God, which is according to Gods witness which he hath placed in every mans heart, and such a one is a Temporall head over the temporal body & ruleth in Righteousness in temporal things; But Christ he is the head of the body that is spiritual which is his Church. Now the *Law* is against the lawless, as against Liers, Swearers, Stealers, Cursed speakers, Murderers, Man-slayers, Man stealers, Violence, and Oppression, and Deceit, and that which tends to the hurt and destroying of the Creation; And he that is the Executor of the Law, ought to inflict temporal punishments for temporall facts, provided, that every punishment be suitable to the transgression, and go not beyond it, and in so doing he rules for God, and the sword is to be turned against that which doth evil, and to keep peace amongst all men, and to keep down all strife and Contention, Quarrelling and fighting, and keeping the unruly from devouring and destroying one another; And this is to rule for God in a Nation in the Creation, and to countenance the honest, upright, and quiet and meek, and this is a praise unto them that do well, and this is that which would keep the Nations at peace; And here Governors and Rulers comes to be blessed, when the Princes thereof rules in Righteousness, and when people live under them a holy, godly and quiet life; But when Godliness,

lineſs, Holineſs, Righteouſneſs is counted as a crime, and wickedneſs and violence and iniquity ſet up, that Nation is near a judgement, and for the iniquity of Rulers, Kings and People, many fruitful Lands hath the Lord made barren, and that which is for the well-being and preſervation for the univerſal good, and all people therein, all people ought to render obedience unto ſuch Command for conſcience ſake, and all people ought to obey Rulers and Governours in that which is good and lawful and warrantable in the ſight of God, & unto all juſt commands to yeild obedience, not for wrath, but for conſcience ſake; For ſo the Lord requires, which will be acceptable and pleaſing in his ſight. And all Magiſtrates who are Chriſtians, ought to be paterns of Holineſs and Righteouſndſſe to their people, and to admoniſh, exhort and reprove the prophane and ungodly, and to the worſhip of the True God who is a Spirit, and will be worſhipped in Spirit and in Truth; It is the duty of every true Chriſtian who is a King and a Prieſt unto God.

CHAP. XVII.

Concerning Oaths in the firſt Covenant and the Lawfulneſs thereof, and the unlawfulneſs thereof diſcovered in the New Covenant, in Goſpel times; Though Apoſtates mingle the Ordinances of both together, denying all oaths proved to be no new Doctrine.

IN the beginning when God Created the Heavens and the Earth, & all things that are therein, by the Word

Word of his power, and set the bounds & the habitations thereof, & separated betwixt Light & Darkness; And when man was Created in his own Image, in the Image of God created he him, Male and Female created he them; Now the Image of God consists in Righteousness, Holiness, Equity, long suffering, Patience Goodnesse, Mercy and Truth, the Glory thereof is unspeakable, man being in this Image there was no transgression nor sin, nor sorrow, man was bound unto his Maker by the Power in which he was made, yea he was in a capacity to Fear, Love, Honour, Obey and Worship his Maker, from the virtue of that Power and Principle which God had placed in him, which some ignorantly calls the Law of Nature; (But that is not the intention of my discourse to contend what it was;) but to shew that man was at union with God and bound unto him by that which God had placed in him, in which his wisdom, power and dominion stood, to rule over all the Creatures, life was in him, there was no death then, in this the Obligation stood not in outward written commands or ordinances, but it stood in that which was internal and invisible, this was before the transgression, here was no Oaths yet nor outward Covenants made, nor outward Ordinances.

But after man had transgressed and eaten of the tree of Knowledge of good and evil, and gone from the power and broken the Covenant, he lost his wisdome, and folly entred, he lost his dominion, and weaknesse entred, he lost his knowledge, and ignorance entred, and an earthly part and a mutable came to have Dominion, not that this was evil in it self, being subjected by the power and word in its place, and in the state wherein it was good, but man being gone from the power and from the Covenant joyned to something out of it, and out of the mind, and listened to that which

which should have been ruled over, that became a Leader which God never appointed, and this led mans heart from the invisible God of life, and light who is immutable, to lust after visible things and mutable and earthly things, and into instability: And so his heart and mind and affections became more and more to be alienated from the Lord, and his understanding more darkned, yet such was the love of God unto mankind, that he did not wholly cast him off here, but followed him with his mercies, and promised the *Seed of the woman should bruse the Serpents head*, and so it did, yet the Adulterers generation in the transgressing nature were great and fast, and there was but few before the flood, in comparison of the Multitude who bore the Image of God, and few in a generation, as *Abel*, *Enock*, *Seth*, and the rest went after the Imaginations of their own hearts, and set up Images and Idols, and also after the Flood when the Earth began to be replenished, the cursed Seed grew faster, and many great Nations were ignorant of the True God, and made Idols and Images of wood and stone, of gold and Silver according to the mind of the Crafts man and worshipped them, and became in love with them and swore by them: Yet *Abraham* the Father of the faithful, feared the Living God of Heaven and Earth, and God was with him in all his wayes and he hearkened unto his voice and obeyed it, and followed the Lord where he led him, and God made a Covenant with him and his seed for ever, and gave him a Son in his old age, and said unto him, *in blessing I will bless thee, and in multiplying I will multiply thee*, and this was fulfilled, for *Isaac* begat *Jacob*, and *Jacob* begat the twelve Patriarchs, and *Jacob* in the time of famine went into *Egypt* and sojourned in that land, he and his Sons, and all that pertained to his family increased & became a great people: But after many years the

Egyptians

Egyptians afflicted them & multiplied their burdens; insomuch that God considered them & the Covenant he had made with *Abraham*, and his seed, & sent *Moses* his servant as a Leader to be a guid unto them out of that Land, & they were brought forth by an outstreched arm, and great was their Deliverance; and he led them through the wilderness & fed them with Angels food, and at Mount *Sina* gave forth a Law and made a Covenant with them suitable to the state wherein they were, for their minds were outward, and the Covenant was outward, their minds was Changeable and Murable, and the Covenant was so also; And all these states and ordinances pertained to a party which was above the Seed, yet they were shadows of good things to come, & every ordinance in this Covenant was but a figure or shadow of a more Heavenly thing which was but to be in force, to wit these ordinances, untill the Seed came to be made manifest which ended them all.

So all Priests, Offerings, Sabbaths, Fasts, Feasts, Oaths, though they were real in their time, and all vows, yet the Law was changed which pertained to the changeable party, when the Seed Christ was revealed who is unchangable; The first had an end, and continued to the time of reformation, take notice of this, this Covenant was made, to wit the first after the transgression, but when and wherein Christ is revealed and manifest, the great Reformer & the restorer they end, & he leaves all to the beginning again, out of deformity to be for transgression to that in wch man was bound unto God at the first before sin entred, and to be for shadows was for all the new Moons, Offrings, Oaths and Sabbaths were given forth to man when there was a Cloud and a vail and a shadow over within, that the glory of the invisible God could not be seen in this state, nor his naked & clear

Glory, but as that part comes to be done away and crucified and subjected, and the cloud scattered, the Shadows and clouds outward pass away, the Apostle calls the ordinances outward shadows; And *Paul to the Corinthians calls them a Cloud, they were all baptized into Moses in the Cloud*; And when the day appears and Christ who is the Light is manifest, the Clouds are scattered and ended, the shadows fly away, and clear ayr appears, & glory and clearness is beholden, even the Lord with open face, and yet man lives and is not afraid of his presence, but is glad because of the Light of his countenance; But this is a mystery, and these things are hidden from the wise and prudent of this world; But this is the some of much, there was a time when there were no oath outward before the transgression, when man was the Image of God after the transgression, the oaths were given forth and the commands outward, but in the restoration or reformation they end again and there shall be none, for truth it self shall live, and it shall testifie in man, and there shal be no other witness, blessed are they that believes and understands.

But to come nearer the understandings of all; It is granted in the first Covenant under the Law, Oaths were commanded and men did and might swear, but this was after sin entred into the world many hundred years, & the Nations who were Heathens swore some by their Kings & some by their Heathen Gods; the *Egyptians* swore by the life of *Pharaoh*, & the *Romans* by the life or fortune of *Cæsar*, but *Israel* was to swear by the living God, *Deu.* 10. 20. *Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave & swear by his Name, Lev.* 19. 11, 12, *Ye shal not steal neither deal falsely, neither lie one unto another, ye shal not swear falsly by my Name, neither shalt thou prophane the Name of thy God, I am the Lord, in* Num. 30, 2. *And if*

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any vow a vow unto the Lord & swear an Oath to bind his soul with a bond, he shal not break his bond but do all that proceeds out of his mouth; And so *Josua* kept Covenant with the *Gibeonites*, but when *Israel* revolted from the Lord in their hearts and yet swear a true word and said, the Lord lived, yet the Prophet *Jeremiah* saith, chap. 5. 2 12. 16. Though they say the Lord lives, yet they swear falsly; No truer thing could be said or sworn, then that the Lord lived, but he lived not in them that did lie & steal, & kill and commit adultery; they held the form but were gone from the life and power, and then it was a customary thing with them to swear even as its now among the Apostate Christians, and because of which the Land mourns, and in 4 chap. 15. verse. Though *Israel* play the harlot, yet let not *Judea* so offend, and come not ye to *Gilgal*, neither go ye up to *Bethaven* nor swear the Lord lives; And *Amos* saith, they that swear by the sin of *Samaria*, and say the God of *Dan* liveth, and the manner of *Bersheba* liveth, even they shal fall and never rise up again.

So when they kept the Covenant of God they swore by the Name of the Lord in truth and in righteousnes, but when they revolted they kept the words & swore without fear & prophaned the Name and did swear then by the Heathen by *Maleam* and the sin of *Samaria*, even as the Apostate Christians now swear by any thing, yea even the most religious swearing is by a book, which is not the living God; And so this kind of swearing hath no ground at all but custome and tradition, but still this is granted that the Jews and many of the faithful Fathers swore, as *Jacob* and *Abraham* and many others, and they all died in the faith and yet were not made partakers of the (promise) but saw through the vail and the shadow, and an Oath was a type of Christ the oath of God (and

the promise) but now the promise is come, and the Restorer and reformer is come, and all is to hear him or else be cut off from having any share in him who is the promise it self, yea all the promises of him are yea and Amen, in whom, not only the Children of *Abraham* after the flesh, but all the Children of the promise are blessed, and him who fulfilled the Law in whom God fulfilled his Oath, who is the everlasting high Priest after *Melchizedecks* order, he hath put an end to all oaths and swearing and all the types and shadows.

He saith, *Mat.* 5, 33, 34. It hath been said of old time thou shalt not forswear thy self, but shalt perform to the Lord thy oaths; *But I say unto you* (my Disciples and followers who have believed in me the true and living way who makes all things a new) *swear not at all neither by heaven, &c.* Their being and generation then (as now) who said to swear by the greater is nothing, but he that swears by the lesser is guilty, he calls them hypocrites, & saith *whosoever shal swear by the eternal, the lesser sweareth by him* (the greater) *that dwelleth therein, and he that sweareth by Heaven* (the lesser) *sweareth by the Throne of God* (*and him*) *that sitteth thereon* (the greater) and if Christ had only forbid vain swearing and oaths as most do Ignorantly imagine, he had done no more then the law had done before; but tis manifest he forbids all swearing, yea even (*by Earth*) for if they that swear by heaven, swears by God that sits upon the Throne, as he himself saith, then he prohibits this also, and saith, I say unto you *swear not at all*, and *Jam.* 5, 12. *Who will know Christs mind, saith, above all things my Brethren swear not, neither by Heaven nor by Earth*; now we know heaven & earth comprehends all created things, and yet the Apostle goes further, & excludes all manner of swearing, saying *neither any other oath*, and this he commands above

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and before all things, and that upon the penalty of condemnation; But much by divers hands have been written about this particular; So I desire not to be large, seeing we have a Cloud of witnesses wch have good assurance in themselves by Gods Spirit, sealing unto them rather then swear & bring condemnation upon themselves, have denied their estates and liberties which lies at stake upon it, but happy will they be who hath no hand in it to provoke the uptight & tempt them aside out of Christs way, for woe will come undoubtedly upon such.

And that others may see it is no new thing; Take a few examples of the faithful in ages past, who suffered as Martyrs, and it were an easie thing to bring a Cloud of witnesses out of the Ecclesiastical Histories of them that denied all swearing in divers ages, I shall instance only a few.

Policarpus, who was as it is said *Johns* Disciple, & had been a Christian eighty nine years, when he came to suffer martyrdom, the Proconsul requiring him to swear by the Emperours good fortune, and by *Cæsars* prosperity, which was the custome of the *Romans* at that time, & divers Heathen Emperours set up their own Images to be worshipped, and their persons to be sworn by; but *Policarpus* denied and said he was a Christian, and would show forth the doctrine of Christianny, if he desired the same, if the Proconsul would appoint a day and hear it; so at that time it seems Christians did not swear, as afterwards they did in the Apostacy. *Acts and Monuments vol. 2. Fol. 55.*

And *Basilides* a Souldier and afterwards a Martyr, being required to swear, affirmed plainly, that it was not lawful *Euseb. lib. 6. chap. pag. 98.*

for him to swear, for that he was a Christian; so it seems that it was the mark of a Christian not to swear.

And the *Waldenses* or *Leonists* (whose names are so famous amongst the reformed Churches) & who are said immediatly to succeed the Apostles & were the most antient and true Protestants, *professed it to be no way Lawfull for a Christian to swear.*

In defence of whom in this very thing Bishop *Usher* late Bishop of *Aimagh* Primate of *Ireland*, pleaded their cause against the Papists and Jesuites who are the sweaters and breakers of Oaths; and yet pleads for swearing.

In his book de succes. cap. 6.

And the plowman in his prayer (which is so much esteemed of, & commended in the Book of Martyrs) *saith, Lord thou giuest us a Commandment of truth, in bidding us say, yea yea, and nay nay, and swear for nothing; thou giuest us also a Commandment of meekness, and another of poorness, But Lord he that calls himself thy Vicar on Earth, hath broken both these Commandments, for he maketh a Law to compell men to swear.* Fol. 585.

Acts and Monuments, vol. 1. fol. 527.

And it is one of *John Wickliffs* Articles (whose works was as much esteemed of by the Protestants in *England* and *Bohemia* as dispised by the Papists and their Clergy) having his bones taken up and burned fourty one years after his decease, & his books, and these articles condemned by the Council of *Constance*, who also burned *John Hus* and *Jerome* of *Prauge* for holding *John Wickliffs* opinions *that oaths which be made for any Contract or civil bargain betwixt man and man be unlawful.*

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And *Walter Brute* a Teacher among the people of God (in that age by scorners called the Devils Servants) called Lolards, against whom the Pope and the King (*Richard* the second, and then the ungodly Bishops make so much a do to have the name of Truth extinguished and the professors there cut off;) This is *Walters* Testimony; *As concerning Oaths, I believe and obey the Doctrine of Almighty God, & my master Christ Jesus which teacheth that Christian men in affirmation of a Truth, should pass the Righteousness of the Scribes and Pharisees of the old Testament, or else he excludeth them from the Kingdom of Heaven; For he saith except your Righteousness exceed the Righteousness of the Scribes and Pharisees you cannot enter into the Kingdom of Heaven; and as concerning Oaths, he saith it hath been said of old time, thou shalt not forswear thy self, but shalt perform those things unto the Lord thou knowest, but I say unto you thou shalt not swear at all, neither by Heaven nor by Earth, &c. But let your Communication be yea yea, nay nay, for whatsoever is more then this cometh of evil; therefore as the perfection of ancient men of the old Testament was not to forswear themselves; so the perfection of Christian men is not to swear at all, because they are so commanded of Christ, whose Commandment in no case must be broken, although the City of Rome is contrary to this doctrine of Christ, &c.* A good Testimony of a blessed Martyr. *Fol. 653.*

Here it appeareth that the *Swearing* which Christ forbids, is not only prophane swearing in the communication, for that was forbidden in the law, *where its said thou shalt not take the name of the Lord thy God in vain, &c.* But solemn swearing which was to be performed, & that was the *perfection of law*; And Kings and Princes may take warning by this King *Richard* not to fulfil the cruel and bloody desires of their Prelates. *Exodus* 20. 7.

Acts and Monuments vol. 2. fol. 701.

And *Chrysostome* (who was Bishop of *Constantinople*) in commendation of whom much is said in the Ecclesiasticall histories, *he blameth them greatly* that bringeth forth a book to swear upon, charging Clerks that in no wise they *constrain any body to swear, whether they think a man swear true or false*, saying that *it is a sin to swear well*; now I mentioned before it was an Emperor that commanded first that men should swear by a book, & this *Chrysostom* reproves; so hereby it may be seen by these examples, it is no new doctrine to denyall swearing, and there hath been a people very many years in the Low Countries, that have denied swearing in any matter, therefore their yea and nay stand in Courts of judicature equal with an oath, they being men generally of known integrity, whose yea is yea, and nay nay, in all places and matters; *If they that despise Moses Law died without mercy, of how much more sorer punishment suppose ye shal they be thought worthy of who treads under foot the Son of God, &c.* and disobey his commands & teach others so to do, they shall be shut out of the Kingdom of God & have no part with the obedient, who keeps Christs commands, through temptations and sufferings and are not offended at them, neither counts them grievous (they only are happy and shal inherit everlasting life.)

Likewise *Jerome* who was an antient Father and Teacher in the Church, which all the Protestants owneth, upon that place the 5 of *Mat.* and 37. ver. & 5 *James* 12 *These are his words, It was permitted under the law to the Jews as being tender and as it were infants, that as they were to offer Sacrifices to God, least they should Sacrifice to Idols, so they might swear by God; not that it was rightful so to do, but because it was better to swear by the Lord then by false Gods & devils; but the great Evangelical*

gelical sincerity and truth admits not of an oath since every true saying is equivolent thereunto. In like manner doth *Theophilact* an antient Father of the Church who the Protestants owns, & have often cited his doctrine for proof upon the place in controversy, *saith Learn hence that then under the law it was not evil for one to swear, but since the coming of Christ it is evil as is circumcision; & in sum whatever is judaical; for it may become a child to suck but not a man.* So that oaths pertained to the Jews who were under the changable Covenant, & the mutable Covenant which continued but for a time, till the Seed Christ the oath of God was revealed, and where he is revealed and witnessed, all the Judaical Types and Figures and changeable Ordinances hath an end.

Likewise *Ambrose* upon the 118. *Psalm, he saith None doth swear aright but he that knows what he swears, and the Lord hath sworn and will not repent;* upon Psalm 110 *Ambrose saith let him then swear who cannot repent of his oath, and a little after the said* Ambrose *saith, do not imitate him in swearing, whom we cannot imitate in fulfilling;* And indeed the principal solution given by him is, *swear not at all;* and the aforesaid *Waldenses* who condemned all maner of swearing as unlawful, they made it their care to avoid swearing and lying, and hereby they did give sufficient caution against all inconveniences which may come thereby as to government in general; for where a testification or assertion is made without an oath, is as sure as if it had been sworn to.

And Bishop *Usher* doth esteem that place of *Matthew* the fifth, *De succes. cap. 6. swear not at all* to be a sufficient plea for the *Waldenses* against swearing; And therefore they who have any esteem of the aforesaid Authors, and of their doctrine must not condemn the Quakers as for novelties, or for broachers of new Doctrine; For *Reynerius* one of the popish inquisitions saith among

mongst all the sects which are or have been, there is not any more pernitious to the Church, meaning the Church of *Rome*, then the *Waldenses*, and that for three reasons; 1. Because of their antiquity, & secondly because of their universality, & thirdlyin that they did profess it no way lawful for a Christian to sweir on any occasion, which doctrine was contrary to the Church of *Rome* which made *Rinerius* & *Jansenius* two papists so much envied the *Waldenses* in this thing about keeping the commands of Christ; And yet notwithstanding all this cloud of witnesses both in primitive times, & after ages, diverse who suffered as Martyrs did hold the same, & also the many testimonies of them who have died in the faith, yet manyare so willful and so pevish and so envious against every thing which they cannot joyn unto, as that they will brand this Doctrine for Novelty and Heresie; Let such consider how they will condemn this doctrine, and yet justifie Christs words, and them which have been reckoned as Fathers and Martyrs, and as Orthodox & found in the faith by all, except the Church of *Rome* who too much imitates the Jews, & yet are no Jews, and they have been the chief criers up of oaths, and swearing, & afterwards gives dispensations to them that breaks them; and therefore all who reckons your selves as Christians, keep to the doctrine of Christ and the doctrine of the Apostles who were followers of him, and run not back to the Jews ordinances wch continued but til the time of reformation; and you that reckons your selves as Protestants, for shame leave off that Doctrine which hath been brought in by the Apostates who hath mingled things together withouthaving respect either to time or age or people; And so have run back to the Jews, and bring those commands & injunctions wch pertained to the Jews, & layes them as yokes upon the necks

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of Christians; remember what the Apostle said to the *Galathians* concerning the works of the Law, & concerning Types and figures, *Gal.* 1,2. *If ye be circumcised Christ profits you nothing*, and an oath was a type as well as circumcision to the Jews; and what if I say of all swearers who hath no better ground for so doing then the Jewish oaths which were types, *and testifie unto every one that he that takes an oath & swears at all, is bound to keep the whole Law.* Christ profits him nothing; And so let all people who fear the Lord and doth believe that they have received Christ in their hearts the end of the Law for Righteousness, not turn back to the changeable Covenant again, least he who is the everlasting Covenant say unto them who hath required these things at your hand, and also raise up his swift witness to condemn them who transgresses his pure and holy and righteous commands, and would compel others so to do.

CHAP. XVIII.

Tythes in their first institution unto whom they were due according to the Command of God declared; and that Tythes are no way lawful to be received, neither sought for by any who are Ministers of the new Covenant and the everlasting Gospel, proved out of the Scripture and Antiquity.

TO omit *Abrahams* giving tythes, or the tenth part to *Melchizedeck*, after the overthrow of his enemies; And *Jacobs* vowing to give the tenth when he should

should inherit the land of *Canaan*, because a voluntary promise only bindeth him that promiseth, and a free gift from one to another is no command, neither binding to all generations, because *Abraham* gave the tenth part to *Melchizedeck* freely of the spoil he had taken, and that but once; not of his Families labors or industries, but of the spoil; This was a voluntary and a free thing both in *Jacob* and *Abraham*, if *Jacob* had not vowed he had not sinned, & if *Abraham* had not given the tenth part of the spoil he had not sinned; So this is no command or binding example unto future Generations, especially of them that pretends they are Ministers of the second Covenant and the Gospel, but a very feeble and a poor thing for them to alleadge.

Tythes were never commanded to be paid by the Lord to any, but *Israel* whose Law was given forth 400 years after the promise, as saith the Apostle; neither were ever payable but by the Jews in the Land of *Canaan*, and to *Levies* tribe only, and to the Jewish Priests that had no inheritance allotted them by the Lord of all the land of *Canaan* or beyond *Jordan*, but only tythes of the tenth part among their Brethren, & that only according to the command of the Lord, *Deut.* 18. 4. *Ezek.* 45, 13. For the office of the Priesthood, and for the service of the Tabernacle. At the giving forth of the Law after *Israel* came out of *Egypt*, God chose *Aaron* & his Sons for the office of the Priesthood, and the rest of the tribe of *Levi* for the service of the Tabernacle. God gave unto the *Levites* by commandment all the tenth in *Israel* for an inheritance for their service, and the *Levites* out of their tithes were to offer up to the Lord a tenth part of the tiths and give it unto *Aaron* the Priest for himself & his Sons, and no other portion had the *Levitical* Priests out of the tiths, but the tenth of the tenth;

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As for the rest of the Tythes they were for the *Levites* that did serve at the Tabernacle, and for strangers, for fatherless and widows.

Moreover the tenth of the tythe the Priest had the first ripe fruits of the ground of Wheat, of Barley, of Figgs, Grapes and Olives, of Pomgranates and Dates, at what quantity the owner pleased, a heave-offering also of Corn, Wine and Oyl, fleece were given to the Priests at the 60 part, sometime the 50 at the devotion of the owner.

But how comes it to pass that they that pretend another *Priesthood* then this, should receive the 10 of all, of unclean beasts, as *Pigs*, and *Foals*, and of such things as we never read of Tythable under the Law; of Eggs, Geese & Turnups, and the reseth of the wood for Faggots for the fire, and yet are not of this *Priesthood*, but pretends to be Bishops and Elders in the Christian Church? so they cannot distinguish of the time; neither of the Ministration, neither of service and worship that belongs to each Covenant, else they would be ashamed to claim title to *Aarons* tyths and the *Levites*, that was given to them that had no portion among their Brethren in the Land; But these Bishops, *Presbyters* and *Priests* hath a great part of some Counties & Dioceses for their revenue, and their inferior offices tyths of such things as were never tythable under the Law; so what damnable deceit & hypocrisy is this? Is it any other but the *Popes* yoke, an absolute Apostate for hundreds of years, and must this be received & injoyned as Apostolical doctrine? Oh for shame let it never be mentioned among them that calls themselves Ministers of Christ, neither of any who professeth themselves to be Christians.

But to return to the Levitical *Priesthood*, no tyths did the *Priest* receive under the *Law* of the people; For those belonged to the *Levites*, [illegible] 18. 2. that

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were appointed over the Tabernacle to bear it,& to take it down and to set it up,to serve *Aaron* and his Sons & to keep the instruments thereof;and for the better ordering *of things* they *were* divided *into three parts* the *Coathites*,the *Gershonites*,and the *Mararites*, and these received tythes of the people & delivered, the Priests did not all 3 so our tythe-taking priests are contrary to the Law and first Covenant and the Gospel also; And therefore are to be looked upon as no other then antichristians;but to return to *Aarons* priesthood in the first Covenant,they grew & multiplied,& then the Priests were divided into 24 ranks or courses,of wch our Prebends,Deans and Chapters takes their example or imitation,so to serve by their turns at Cathedrals as they are called,or else from the Church of *Rome*,which is worse; but the latter I am rather inclined to believe,because there was no such name of any Ministers among the Jews,neither in the primitive Church truly so called.but the Priests gave attendance to execute their office,and burn incense as his turn came,and hereupon *Zecharias* who is said to be of the course of *Abiah*, *Luke* 1. The *Levites* that were singers were divided into 24 Ranks also or courses, of which I believe the present Querristers or Surpless-men doth imitate,and will bring the *Levites* for a proofe concerning their office;but we cannot receive Judaism for Christianity,neither their practice for Apostolical Ordinances in the Church of Christ.

The Priests and the *Levites* being separated for the work of the Lord in the Tabernacle & Temple,ministred according to the command & ordinances of the first Covenant,which were only Figures of things to come,and shadows of things that was but to continue until the time of reformation, & then they all had an end,both the priesthood & *Levites*,and their service and office,and maintenance & tythes ended,

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as the Apostle saith to the *Hebrews, the Priesthood is changed, and the law is changed* by which they received these Tythes for the work aforesaid; But to descend and to come unto the Primitive time, we shall see whether tythes were paid or no to Gospel-Ministers in the second Covenant.

In the fulness of time God raised up another Priest, Christ Jesus who was not of the Tribe of *Levi*, nor consecrated after the order of *Aaron*, for he pertain'd to another Tribe, of which no man gave attendance at the Altar; He obtained a more excellent Ministry and of a greater & a more perfect Tabernacle not of the former building, he being the sum and substance of all the figures under the first Covenant, he put an end to first *Priesthood* with all its shadows and Carnal Ordinances, and changing the *Priesthood*, which had a command to take Tythes of their Brethren, there was made of necessity also a change of the *Law*, and a disanulling of the Commandment going before.

Christ Jesus when he had finished his Office upon earth by fulfiling all righteousnes, he offered up himself through the eternal spirit & sacrifice unto God, without spot; The Apostles and Ministers who were made partakers of the divine nature, and of the word of reconciliation, did not look back to the former Ordinances of the first *Priesthood*, but testified an end was put to them, & witnessed again the Temple wherein the *Priests* Ministred; *Paul* and likewise *Stephen* was stoned to death & against circumcision, saying, It was not that of the Flesh, and against all the outward ordinances of that Covenant, & called them carnal, & preached up Christ Jesus & his doctrine the new and living way wch was not manifest while the first Tabernacle was standing; they preached freely the ever lasting Gospel, and did not desire or require

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setled maintenance, but were Ministred unto only by them who had believed their report & were turned to Christ Jesus, and were made partakers of spiritual things, though they often denied that which was given unto them; Here was no Tythes spoken on, either to the Jews or Gentiles who believed.

At *Jerusalem* and there abouts, such was the love and unity of heart among the Saints in the Apostles time, that all things were in common & none wanted; So likewise the Church gathered by *Mark* at *Alexandria* in *Egypt* followed the same practice; and the Church at *Jerusalem*, and *Philo Judeus* saith, in many other provinces the Christians lived together in societies.

Acts 11. 29. In the Church of *Antioch*, *Galatia* and *Corinth*, the Saints possessed every man his own Estate, where the Apostle ordained that a weekly offering should be made of the Saints, that every one might offer freely of that which God had blessed him with, which was put into the hands of the Deacons of the Churches whereby the poor was relieved, and other necessary services were supplied.

1 *Cor.* 16. 2. In the next age, monthly offrings were made, not exacted but freely given, as appears plainly by *Tertullian in Apologet.* chap. 29. where he upbraids the Gentiles with the piety and charity of the Christians, he saith *Whatsoever we have in the Treasury of our Churches it is not raised by taxation, as though we put men to ransom their Religion; But every man once a month or when he pleaseth himself gives what he thinks good, for no man is compelled but left free to his own descretion, and it is not bestowed in vanity, but in relieving the poor, and for maintenance of poor Children Destitute of Parents, and aged people, and such as are cast into Prisons for professing the Christian faith.* And this

this way of contribution continued till the great persecution under *Maximinian* and *Diocletian* about the year 304 as *Eusebius* witnesseth, and so doth *Tertullian*, *Origen*, *Cyprian* and others.

Also about this time some Land was given to the Church by them that believed, and the revenue thereof was distributed, as other free gifts were, by the Deacons and Elders to the poor, for the fore mentioned uses; but the Bishops or Ministers medled not with them; *Origen* saith, *It is not lawful for any Minister to possesse Lands given to the Church* to his own use. *Eusebius lib. 4. chap. 22.*

Cyprian Bishop of *Carthage* about the year 250 also testifieth the same, & sheweth how the Church maintaineth many poor, and that her own diet was sparing & plain, and her expences full of frugality; *Prosper* saith *also that a Minister able to live of himself, ought not to desire any thing to be given unto him*, and he that receiveth it *doth it not without great sin*; The Council at *Antioch*, *Anno*, 340 finding that much fault had been among the Deacons to whom it properly belonged to distribute the offerings or free gifts where there was need, which they detained for their own covetous ends, the Council did ordain that the Bishop might distribute the Goods, but required that they took no part thereof to themselves, nor to the use of the Priests, using the Apostles words, *having food and rayment, be therewith content.* *Cyprian. Epist. 27, 34. 36.*

Chrysostome notes who lived about the year 400 that Christian converts joyned in societies, and lived in Common after the example of the former Saints at *Jerusalem*, by whose writings it doth appear that *Hom. 11. in Acta.*

three was not the least mention made of Tythes in that age; The Church at this time living altogether by free offerings of Lands, Monies and Goods, the people were much pressed to bountifull Contributions for holy uses, as may be seen in the writings of *Hirome* and *Chrysostome*, who brought the liberality of the Jews in their payment of Tythes for an example, beneath which they would not have Christians determine their charity.

Chrysostome saith, I speak not these things as commanding or forbidding they should give more; Yet as thinking it fit they should not give less then the tenth part; And *Hierome* also doth admonish them to bounty and charity towards the poor, not binding at all to offer this or that part, leaving them to their own Liberty, yet pressing them not to be shorter then the Jews in their tenths.

Ambrose who was Bishop of *Milane* about the year 400 preached up tenths to be offred up for holy uses, as the phrase was then; But his Authority he produceth wholly from *Moses* writings; Likewise *Augustin* Bishop of *Hippo* joyns and agrees with *Ambrose* in this thing, but from the Law given to *Israel* take their whole Doctrine, and threatned them with great penalties and heavy Judgments from God that did not give their tenths; But yet take notice to what end they required them, that the poor might not want, and saith God hath reserved them for their use; So by this time love did grow cold in many, and the power of God was much wanting, which would have kept the hearts of people open in love and mercy to their members; And therefore they were much prest on and threatned by the Bishops to give their tenths; Not that the Bishops had any better ground, but only the Jewish Law for their foundation, and so in process of time this Doctrine came to be received, many following

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ing the opinion of the antient Fathers, yet hitherto *it* was not laid down as a positive Doctrine, to pay them as the Jews did, but onely brought the Jews for an example, that Christians should not pay less:

Leo (called the great) about the year 440 who reigned twenty years, he was very earnest in stiring up mens devotion to offer to the Church, but speaks not a word of any quantity. *Severin* also 470 stirred up the Christians in *Pavona* to give the tenth to the poor; Likewise *Gregory* not only admonished the payment of Tythes from *Moses* Law, but also the observing of Lent, which he reckoned as the tenth of time in the year; And this he would have given unto God, saying *we are Commanded in the Law to give the tenth of all things unto God*; And thus Ignorance began to enter in, and Judaism among the Christians brought in by their leaders, and from the opinions of these and other antient Fathers who took their ground from the Law, Tythes, Easter, Penticost and other things came to be introduced and brought into the Church.

Hom. 16. in Evan. *and dist. 5. de consecr.*

Yet notwithstanding the doctrine and hard threats of some of the great Bishops of that time, It was not a General received doctrine that tythes ought to be paid till about the year 800. Neither was any thing by the then Church determined or ordained touching the quantity that should be given, though (no doubt) in many places the offerings of the devouter sort, tenths or a greater part of their increase were given, according to *Ambrose* doctrine and others; And then at this time the offerings or gifts to the Church were disposed of in this wise, being received into a common treasury, one fourth part to the Priests, out of which every one had his portion, another fourth part

to the relief of the poor, and sick and strangers; A third to the building and repairing places of publick meeting; And the fourth to the Bishop, and generally the Bishop lived in some Monastry & his Clergy with him, from whence he sent them to preach in the Countries and Dioceſs, and there they received such offrings as were made and brought them to the Treasury; So that by the way the Reader may take notice, that the Priest had no such a peculiar interest in that which was given; But now they claim all their meeting places since called Churches was builded out of the gifts of people, and the poor was relieved and the widow; But now Tythes taken by force three or four fold, and people compelled to build & repair their houses or Temples by force, and the poor & the widdow hath no share; nay hath not many poor been cast into prison, and widows goods spoiled by the *Priests* of this generation? & how unsuitable these practices are unto the Apostle, let all judge; nay they are proud of the antient Fathers and their words, but they will not so much as come near them in example in any thing thats good; *So* for shame you *Protestans* leave forcing of maintenances, and forcing of your wages, and forcing to repair your Houses of worship, and do not tell us of Church, Church and Antiquity when you are far enough off their practice, though they were in a declining state in this age I have been speaking of.

And although divers of the Fathers and Bishops and *Popes* in this age did declare that Tythes were due and ought to be paid, (their ground only taken from *Moses*.) yet none of the first eight generall Councils did ever so much as ever mention the name of Tythes, or declare them a duty. The ninth general Council held at *Latteren* under *Pope Calixtus* the second 1119 mentions tythes, but speaks only of such

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as had been given to the Church by special consecration, for at that time people being led to believe that their Tythes ought to be given to the poor, did dispose of them to the heads & rulers of religious houses who keeps open hospitality for the poor and for strangers, they were esteemed holy and good Treasures for the poor, who took care of distribution of them as is testified by *Cassian*; But the Counecl held under *Pope Alexander* the third, *Anno* 1180. Seeing much given to the poor, & little to the Priests, made a Decree to restrain peoples freedom, and indeed by this time much wickedness was crept into these houses, as Histories relates.

There was no Law Cannon or Constitution of any General Council as yet found, that did command tythes or expressly supposed them a duty of common right before the Council of *Lateren* held in the year 1215 under Pope *Innocent* the third, about which time the *Popes* power was grown great & powerful; But still the people had greater mind to give them to the poor, then to the *Priest*, and made *Innocent* complain & cried out against those that gave their tythes and first fruits to the poor, and not to the *Priests* as hainous offenders. At a Council held at *Lions* under pope *Gregory* the 10 in the year 1274 it was constituted that it should not thenceforth be lawful for men to give their Tythes at their own pleasure, as they had done before, but to pay all to the Mother Church.

But the great Decree which speaks most plain, and till then nothing was given forth which did constitute them, but rather supposed them as by former right, was made at the Council of *Trent* under *Pope Pius* the 4th, about the year 1560. They commanded tythes to be paid under the penalties of excommunication about the year 800, 900, 1000 and after tythes were called the Lords goods, the patrimony of the

poor, according to *Ambrose*, *Jerome*, & *Chrysostoms* Doctrine only borrowed from the Jews. So thus in short I have shown that Tythes were never reckoned as due to the Clergy for a thousand years, but they did give them as they would, & how much they would, & that without compulsion, till the hight of popery and the power of darkness spread over all; And since forcing Constitutions have been made by Councils of Priests; And so you who looks upon your selves to be Ministers of Christ, and to follow the Doctrine of the *Primitive* times, for shame cease from those things of taking Tythes and giving tythes which was ordained and Constituted in the mid-night of *Popery*, when the power of God was lost, which should have opened peoples hearts both to the poor and to the Ministry, and then this false Church began to force and compel, or else they could not have subsisted, for the *Doctrine* had little influence upon peoples hearts.

About the year 600 or soon after, *Gregory* the first then the pope of *Rome* sent over *Augustin* the Monk into *England*, by whom *Ethelbert* King of *Kent* was converted as they call it, but it was but to popery; he and his Clergy long time after followed the example of former ages, living in Common upon the Offerings of their convers & those that received them, joyned into societies according unto the primitive practice by *Gregories* order, and that they should in tenderness to the *Saxon* Church that they should still imitate the primitive times that they might not make their Religion burthensome; But afterwards having brought a great part of the Nation to their faith, they began to preach up the old *Romane* Doctrine, that Tythes ought to be paid; and having taught people that pardon of sin was merited by good works, and the torments of Hell be avoided by charity, then it was no hard matter to perswade them to give their tenths and Lands, but

also their outward Riches, and the Clergy had almost got a third part of the Land into their hand.

As concerning *Laws* and *Canons* for tythes, among the *Saxons* in *England*, it is reported that in the year 786 two Legates were sent from *Pope Hadrian* the first, to *Offa* King of *Mercland*, and *Elsewolf* King of *Northumberland*, who made a Decree that the people of those two Kingdomes should pay tythes; By this it may be seen that tythes were not reckoned as due for many hundred years, and indeed were never due in the second Covenant; So these things that are so pleaded for by these hireling Priests of this last age which hath no better plea then antiquity for their tyths and forced hire, may be convinced, that antiquity without truth is nothing, and yet the antiquity of the Churches in the primitive times condemns these practises; so that let all Protestants deny these introduced institutions and the popes wages, forced tythes and hire, which is Antichristian.

A cloud of witnesses might be brought out of the antient Fathers, who testified against them, and diverse Martyrs, as *Walter Brute* and *John Wickliff* who suffered Martyrs for testifying the truth against the Idolatry and superstitions of that age.

Selden in his *History of Tythes*, saith that before the year 800 or there abours, there is not any general Law that yet remains in publick, and is of credit, which ordained any payment of tythes in the Western Church, for the Eastern never any Law that hath been observed, mentions them; So in the first giving of tenths was by the perswasion of some of the Fathers formentioned, for the poor and service of the Church, and they were only the free-offering or free gift of the people, as almes which were brought into the Common Treasury first disposed of by Deacons, for the service of the Church; But they being found faulty, it

were ordered & decreed in a Council that the Biſhop or overſeer ſhould diſpoſe of them, to wit the offerings; but they were not compellable, who did not offer this or that part, but were left free to do as they had freedom, only exhorted and threatened with the judgments of God, if they ſuffered the poor to lack or be in want.

The predeceſſors of the *Proteſtants*, the *Bohemians* being deſcended from the *Waldenſes* forementioned did profeſſe that all Prieſts or Miniſters ought to be poor, and to be content with the free gift or what the people freely offered them; So ſaith *Æneas Silvius in his Bohemian Hiſtory*, and it is one of *John Wicklifs* Articles for which he was cenſured, *viz. that tythes were a free gift as among Chriſtians or only pure alms, and that the Pariſhoners may for the offence of their Curates detain and keep them back and beſtow them upon others at their own will and pleaſure.*

And this propoſition aforeſaid is maintained by *John Huſſe* in the ſaid Book of Martyrs, pag. 461. *That the Clergy are not Lords and poſſeſſors of Tyths or other Eccleſiaſtical goods, but only Stewards, and after the neceſſity of the Clergy is once ſatisfied, they ought to be tranſported to the poor.* At *Geneva* Tiths of all ſorts are taken up for the uſe of the ſtate, and laid up in the publike Treaſury. *Ambroſe* Biſhop of *Millain, as zealous a man for Church Priviledges as we hardly read of the like,* Ambroſe Epiſt. 23. ſaith, *If the Emperour have a mind to Church Lands, he hath power to take them; There is none of us interpoſeth, the poor may ſufficiently be maintained by popular Collections, let them not create us envy, by taking of thoſe Lands, let them take them away if they pleaſe.* It may be obſerved at this time that the Miniſters were not maintained by ſetled Tythes, like the Prieſts of our time, but both they and

Acts and Mon. p. 435.

and the poor were relieved by Oblations of the people, and by such Lands as were given by the Emperours to the severall Churches; So it was upon this account that *Ambrose* thus speaks; And *William Throp* of whom I made mention, being examined in the year 1407 being brought before *Thomas Aurandel Arch-Bishop* of *Canterbury* & *Chancellor* then of *England*, gives a clear Testimony against tythes, how that they were no Gospel maintenance.

In his Answer he saith, *in the new Law neither Christ nor his Apostles took tythes of the people, nor Commanded the people to pay tythes neither to Priests nor Deacons; and Christ and his Apostles Preached the Word of God to the people, and lived of pure almes of the free gift; But after Christs Assention when the Apostles had received the Holy Ghost, they travelled with their hands; and afterwards he saith, Paul when he was full poor and needy, Preached among the people, He was not chargious unto them, but with his hands he travelled, not only to get his own Living, but also to relieve others that were poor and needy; And further he saith, Tythes were given in the old Law to Levites and Priests, but our Priests come not of Levi, but since Christ lived and his Apostles by pure alms, or else by the travell of their hands;* At the which the Bishop said, Gods curse have you and mine, for this Teaching; *and further William saith those Priests that challinge to take Tythes dinies Christ come in the flesh;* unto which the Bishop said, heard ye ever *Lossel* speak thus? *And further William saith that the covetousness and pride of the Priests destroys the vertue of the Priesthood, and also stireth up Gods vengeance both upon Lords and Commons who suffer these Priests Charitably.*

Acts and Mon. p. 536, 537.

And the Arch-Bishop said, Thou judgest every Priest proud that will not go arayed as thou dost; By God, I deem him to be more meek that goeth every

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day in his Scarlet Gown, then thou in thy threed bare blew Gown; An answer much like a Tything Priest; but I refer the Reader to the whole Testimony of *William Thorp* which is large in the Book of Martyrs.

David Pareus in his Comentary upon *Gen.* 28 2.22. saith Tythes *or tenths were freely arbitrary, a man might give them, a man might vow them, or he might not, as he pleased before the Law; But under the Law they were commanded to be given to the Priests and Levites*; hence saith he *our Clergymen infer, if they were so of Old, then they are so now; But this doth not follow* saith he, *they had a Divine Ceremonial right, but that is now ceased, they had Tythes as a Compensation of that lot they should otherwise have in Land, ours not so, ours have Towns, Villages, Manors, yea Countries and Provinces, nor is there any end of their insatiable Covetousness; and he concludes when the Leviticall Priesthood did cease, then did the right of that Priesthood cease, and the right of Tythes did revert to God as Governour and Soverain of the World.*

Great and Large are the testimonies that might be given both out of ancient and modern Writers, who were the clearest in their judgements in their age against Tythes, how that they were no Gospel maintenance, neither of Divine right do belong to any Ministry under the Gospel, who professeth Christ come in the flesh; What I have said in this particular might be sufficient, seeing so large things by other pens have been declared; But I am the more willing to instance divers Authors, who by our Protestants are owned as Orthodox, that they may be convinced that it is not a new Doctrine, for which we suffer the spoiling of our Goods, and our persons Imprisoned, but that tyths have been testified against by many faithfull in ages past, who died in the Faith, who though they be dead yet their Testimony Liveth, and will stand through ages

ages, even for ever; take this of the Primitive Bishop.

Antonius de Dominis the Learned Bishop of *Spalato de Repub. Eccles.* L. 9. *Christ himself though he were* Lord *of Heaven and Earth and the fulness thereof, yet would not he be possessed of great Lands and Incomes though he seemingly complained, the fowls of the ayr have nests and foxes holes, but not the Son of man where not to rest his head,* Luk 9. 58.

Yet did not he imbetter his Condition, although to the affecting thereof, there needed no more then that he should will it to be so; nor did he demand Tythes though a Priest after the order of Melchizedeck indubitably; But whilest he went through the Cities and Castles Preaching the Gospel, and instructing men for the Kingdome of Heaven, and twelve with him, several women, as Mary Magdalen, Joane, Susan and others did Minister unto him of their substance, Luke 8. 1, 2. *Nor did he otherwise instruct his Disciples who were to be Embassadors on Earth towards man-kind. In the beginning when he sends them out, he did not bid them for to receive Tythes or Teach People to pay them, but bids them to live upon alms; carry not with you Gold nor Silver, or any money in your purses, not a Scrip, not two Coats, not a staff Supernumerary, For the Labourer is worthy of his meat,* Mat. 10. 9. *The Disciples of Christ being thus taught by their great Master, forsaking their Livelihood and Earthly possession, presumed upon the Goodness of God, who would not so have sent them abroad, but that he would dispose the hearts of men accordingly in order to their subsistance; So they relied upon their Converts for necessary supplies, and received the benevolence of several pious women who Ministered unto them; For so saith* Paul, *have not I power to eat and to drink, have not I power to lead about a woman or a Sister as do the other Apostles, and the Brethren of our Lord, and Cephas?* 1 Cor. 9. 5. he at large and very clearly sheweth how they who sows Spiritual ought to reap temporal things.

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If one should aske the Ministry of this age, by what right they claim Tythes, they cannot say by a better right then the Apostles had, nor I hope will not, for they pretend to be but successors of them; And if the extent of their Commission be required, you shall have it in these words forthwith, *as my Father sent me, so send I you*, or the like; But if one aske if they will stand to this in all respects; I have little hope they will comply in point of maintenance, I have good ground so to judge, even many at this day who have in times past vaunted and boasted of their call and Ministry, and have thrown many in prison for these popish Tythes; Now when they are like to be taken from them, would give over Publication of their Gospel, if they knew how to subsist for their backs and bellies, which demonstrates that they had no mission from God, or else why should taking of Tythes away from them invalidate it? Or do they judge all is converted, there is no more work? Now such will be tried who have boasted of Calls and Commissions, and if all were gone, they would preach for nothing or freely without gifts; I am afraid we shall hardly find one of five hundred, but will rather then quite cease the gainful trade, will traffique in such Merchandize as the times allows, though they must now be content with eight for a night-wake, and four for churching a woman, and sixpence for reading over a grave, or Tythe eggs at Easter, and rather then they dare stand to Christs allowance, will take this and such allowance as can be got under hand and Seal, as the time will afford them; But to return to that which was in my heart to shew out of antiquity, Tythes no Gospel maintenance.

Prosper de vita contempt lib. 2. chap. 14.

Prosper *saith, They do live of the Gospel who will be propriators of nothing, who neither have nor desire*

desire to have any thing, not possessing their own but the Common goods; What is it to live of the Gospel, But that he who labours should receive necessary supplies by them amongst whom he labours without forcing, though Paul himself would not make use of his permission least he should create an offence, but laboured with his hands, being a tent-maker, and they that would receive it by voluntary contributions were the Apostles and others which laboured in the Gospel.

Cyril of *Alexandria* speaking upon that passage of *Abraham*, *Gen* 14. 23 who after he had gained victory over the King of *Sodomes* enemies and rescued *Lot*, when the King offered him part of the spoiles, he would receive nothing but a few victuals, *Though saith he, the holy Teachers do war in the behalf of perishing-man kind, and though they undergo much pains, yet do they not take any thing from the men of the World, nor do they heap up unto themselves riches, least the World should say I have made you rich, they only ought to receive their sustinance from the hands of those whom they have benefited, for it is Christs command saith he, that he who Teacheth the Gospel should live thereby*; So that it is evident that very many of antient Fathers whom this generation of Teachers have talked so much on, did deny Tyths and forced maintenance from the Word; but in this point it is like they may be judged for erronious or weak sighted, as they do the Quakers or men of weak understanding, but I see many will traduce them in words, but few in practise.

Cyril de adorat. in spir. & ver. lib. 4. ad finem.

Peter *and* John *saith Silver and Gold have I none*; *Behold Origen. homil. 15 in the riches of those who were Priests Levit. of Christ, but let us quickly apply these things, saith he unto our selves, who are prohibited by the Law of Christ, if we have any regard thereunto, to have*

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possessions in the Country or Houses in the City, what do I say? Possessions, houses, no, not to multiply Coates or Money. If we have food and rayment let us be therewith content; Hierom writing to *Nepotianus* a Clergy man, he doth much extol the poverty of the Clergy, *as a Levite and a Priest* saith he, *I live and am supplied with the Oblations of the Altar, having food, having Cloaths I will be content therewith; and naked follow the Naked Crosse; I beseech you that you would not transform our Spiritual warfare into a Carnal one, nor Imagine your self in the Clergy, as if you were in an Army, getting spoils, nor seek after no more then when you came first into the Clergy, least it be said to you, their lot shall not profit them.*

The *Albigenses Bedemontane* Protestants have preserved their Religion incorrupt, longer then any Church with a ministry indowed with Tythes & Hire in the World; And likewise the Primitive times never wanted able Teachers as the best Histories say, although they lived either upon their labour, or the free Offering of them that were converted, and was not so disquieted with politicall complying opinions and curiosities, and nicities, and distinctions, and contentions, until *Constance* began to inrich and give Lands and great reveneus to the Church; And then they began to side and controvert in State matters, and grew into Pride, Idleness and Fulness, insomuch that Histories say, a voice was heard from Heaven, *This day poyson hath been shed in the Church.*

So you Protestants view over your Fathers whom the Ministers hath talked on; And so now if they will own their practice so as to walk in it, and let them never be reckoned as Ministers of Christ more, who cannot be content with his allowance, and let forcing alone about maintenance, and the Tythes alone to the *Priest* of the first Covenant, and let bargining alone for wages, and seek not hire of them you work not

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for; and if your Gospel will not maintain you, you have good cause to question it, whether it be the very same the Apostle preached and the Primitive Fathers, and never such a cry be heard more among people for maintenance and hire, for wages and Tythes; But he that hath the Gospel, let him preach the Gospel, and live of the Gospel, not upon Tythes and forced maintenance and set stipends, for the Gospel condemns this, a cloud of witness is against it, both in former and latter ages, yea it is inconsistent unto reason to require Tythes in this age by the Ministry.

First the *Levites* were one of the twelve Tribes, if they were not the twelve part of the people, but so is not the *Priests* now.

Secondly, they had no portion among the rest of the Tribes, but the Teachers and Priests now have equal to other men, in Lands and Revenues.

Thirdly, The *Priests* were but to have the tenth of all clean things, but now clean and unclean Beasts, Birds and Fowls, Piggs, Eggs, Turnups, and every thing, which were not Tythable under the Law.

Fourthly, their service was great at the Tabernacle and Temple, and in time of the war and sojourning, it is not so with Priests, who staies over a few families all their life long.

Fifthly, Seeing the service is abrogated for which the *Levites* had Tythes, and none of the service performed now, no reasons that tyths should be required now, when the work is not done unto which the tythes belonged.

Sixthly the *Levites* were of *Aarons* priesthood, of which tribe Christ came not (but of the tribe of *Juda*) but these priests are not after *Aaron* nor *Levi* neither their successors, therefore hath no right to tythes.

Seventhly, that which was given by the command

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of God only to *Aaron* and his Sons and *Levites*, and never to any other priesthood or Ministry; Now seeing the Law is changed and the priesthood changed, Christ being come, these priests are unreasonable who demanded them contrary to the command of God, which belongs only to that priesthood.

CHAP. XIX.

Respecting of persons and Complemental bowings and worshipping one another, and flattering titles no good manners, but are in the transgression, and hath been antiently reproved and condemned.

ALthough this Generation have so far run after every invention and vain custome and tradition, into complements and flattery and deceit, and respecting of persons, which is a thing in high esteem, as a piece of good breeding and education, and good manners accounted not only among the prophaner sort, but even among Christians so called, who have conformed unto every vain custome of the Nations; Yet they that know the life of Christ, cannot do so, and they that abide in his doctrine must not do so, though things be never so applauded by fallen men, whose glory is in that which is earthly; Yet God beholds not nor looks not as man, but his thoughts are contrary to mans in that state, and that which the Sons of men in the fallen estate do highly esteem of, is disesteemed by the Lord.

The best manner of walking is, that which the Lord

Lord directs and leads into, which is pure and holy and incorrupt, and the Saints practise who were taught of God, is one best example to follow, and their manner and deportment among the Sons of men are chiefly to be followed; Although that which is from below, doth and hath ever disesteemed their way and the honour that comes from above, although the Heathen had many Lords and many Gods, Yet it was said to *Israel*, thy God is but one, and him shalt thou bow unto alone and reverence his Name; *Israel* was not to follow the vain customes of the Nations, neither follow their example who served not the living God with their hearts, & multitudes are not to be followed in doing evil; Custome without Truth is but a bad plea, antiquity with unrighteousnesse is but bad proof, that which leads into degeneration is not to be minded, but that which leads into restoration and innocency.

The Redeemed of the Lord and the *Israel* of God, now who works after the directions and leadings of Gods holy Spirit, upon whom peace resteth, are otherwise taught then to follow vain customes which begets one another into pride and deceit and unbelief, Christ reproved the Pharisees for seeking honour one of another, and told them they could not believe who sought it; Was it reprovable then, is it commendable now? are there not many that seek it now? Yes, that which is offended when it is not complemented and bowed unto, seeks it and would have it, and is in the unbelief; what capping and cringing, what bowing and scraping, in which many spends much of their time, what complements and fained speeches is daily invented, and gestures and Ceremonies, of which there is hardly any end, which people runs into now, who calls themselves Christians, many generations before cannot parallel it, and yet this must

be counted good manners and be reckoned as such; Oh! The Lord is grieved with these things, and they are abominable in his sight, & will provoke the Lord to anger, if they be persisted in, and the honour which is from above they despised; And what invented words and names which puffs up the proud minds, is people run into, and like *Ephraim* in the transgression feeds upon wind, and that which will vanish as a buble and pass away as a morning dew; God will stain it all, and the pride and glory of all flesh, and bring contempt upon all the honourable of the Earth, for the Saints knew who were come out of the respect of persons, that the fashion of the world and the custome and manners, and glory, and honour, and esteem thereof should pass away, and that all that come to the beginning again, to union with God, must die to all these things which is got and entred into the hearts of men since the transgression, and while these things are loved they alienate the mind from the Living God, and from the Honour due unto his Name.

And Oh, who strangers are men to the Doctrine & practice of Christ and his Apostles and to the primitive Saints, that it is even become a dispisable thing in their eyes, and their practise and manner of walking is now become an offence and reckoned unmannerly; and not only so, but it is counted such an offence and a crime as diserves punishment; Oh for shame look back upon the Saints practise for your example, unto their manners for your Imitation, and not unto the vain custome of the Nations, not unto Mountibanks, Stage-plaiers, Fidlers, Roysters and Ruffins, who make a mock of sin, and live by the sins of the people.

Will it be a good plea do you Judge before the Lord (when the secrets of all hearts shall be opened, and every action brought unto Righteous Judgment) that

that you have followed the fashion of a Nation, the customs of a Court, City or County, or the most in the world? doth not the Scripture say, that the Saints should not fashion themselves like unto the World, neither be conformable to it, but rather be transformed in your minds, & seek the things that are above? for where the mind is transformed and changed from the earthly to the Heavenly, there the actions will be new and the works new; did the Pharisees say truly of Christ in this, we know thou respects no mans person, yes they knew it, though they tempted him; And did not *Peter say of a truth, God is no respecter of persons*; and did not *Solomon* say he that respecteth persons will transgress for a morsel of bread; And did not *Elihu say I know not to give flattering Titles to men, in so doing my Maker would soon take me away*: Is not this a flattering Generation and full of hypocrisie and deceit? Flattering one another, when in a moment they are like to kill one another, hating one another, and speaking evil of one another when as soon as one is parted from another, these things are an abhorrency in the eyes of the Lord.

Consider what *James* saith the Apostle of Christ, *Jam.* 2. ver. 2, 3, 4, 5, 6, 7, 8, 9, 10. *My Brethren, have not the faith of our Lord Jesus Christ the Lord of Glory with respect of persons, for if there come into your assembly a man with a Gold Ring, in goodly apparel, and there come in also a poor man in vile rayment, and ye have respect to him that weareth the gay Cloathing, and say to the poor stand thou there, or sit here under my foot-stool, are ye not then partial in your selves and are become Judges of evil thoughts; Hearken my beloved Brethren, hath not God chosen the poor of this World rich in faith, and Heirs of the Kingdome, which he hath promised to them that love him? Do not rich men oppress you, and draw you before the Judgment seats? Do not they blaspheme that worthy Name, by they which you are*

called? If you fulfil the Royal Law of God according to the Scriptures, thou shalt love thy Neighbour as thy self, ye do well, but if ye have a respect to persons, ye commit sin and are convinced of the Law, as Transgressors. And the Apostle concludes whosoever shall keep the whole Law, and offend in one point is guilty of all, and such is the respecting of persons, and giving flattering titles unto men, and they that do it are Judges of evil thoughts and transgressors of the Law, and is guilty of all.

Marlorat out of *Luther* and *Calvin* saith upon this place, *to respect persons here, is to have regard unto the outward habit, garb and attire, and accordingly to esteem or undervalue him, love or dread him, and that such respect of persons is repugnant unto true Faith, and is inconsistent with it, and concludes that none ought to be honoured upon the account of Riches;* But this Generation of hypocrites are gone further into the Transgression of the Law, in to honouring or disesteeming of men because of their Cloaths or habit, a gold Ring, a gay Cloak, a Fan or a Fether, are become the only cognisance or badge of honourable persons in this age among professors, but it was not so in the dayes of old, but Modesty, Gravity, Sobriety, Temporance, Humility were the tokens of one truly honourable.

Jerome writing to a great person in the world named *Celentia*, directing her how to live in the midst of her riches and honours, saith thus, *Heed not your Nobility nor do you thereupon take place of any, repute not them who are of a lower extraction to be your inferiors: Our Religion admits no respect of persons, nor did it lead us to value the outward condition of men but their inward frame of Spirit it is hereby that we pronouce men Noble, and base with God not to serve sin is to be free, and to excell in vertue is to be Noble, Besides it is folly for any to boast of Gentility, since all are equally esteemed by God, nor is it material in what*

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estate a man is born, the new Creature hath no distinctions; Or was this the Doctrine of one single person alone, for *Paulinius* Bishop of *Nola* reproved *Sulpitius Severus* for writing himself in the title of a Letter to *Paulinius* (your servant,) he saith *In the stile of my Letter, I have not imitated your excellent Brotherhood; because I thought it more secure to write truth; Take heed hereafter how you being from a servant called out unto liberty, do subscribe your self servant unto one who is your Brother and fellow-servant, for it is a sinful flattery, not a Testimony of humility to pay those honours unto a man, which are due to the one Lord, one Master, one God;* So this is no new Doctrine to deny respecting of persons, and flattering titles and complements, although it seem strange to this generation, in whom the corruptable part is exalted, and that which is below, the truth and the power of God elevated in their minds, which dispiseth the honour which is from above, and the humility and lowlinesse of the Saints, and their plainness and innocency; But all that comes unto Christ and to believe in him and follow him for their example will come out of all these vain complemental flattering titles and respecting of persons, and give all honour, and Glory, and Reverence unto him alone unto whom it is due, and to respect him who is their life, and have a respect unto all his Commandments, and unto that which leads out of the vanity of the World and to the beginning again, before deceit, pride and flattery had a being in the pure innocency and uprightnesse, where truth is spoken from the heart without flattery and dissimulation in all plainness.

CHAP. XX.

Universities and Schools of Natural Learning are of no use, as to the making of Ministers of Christ in the Primitive times, but a thing introduced, & brought in in latter ages by the Apostates who had erred from the Spirit, who then admired and set up natural Languages and Philosophy, that thereby they might be furnished to make discourses, Speeches and Sermons to get money by, and as they are holden up at this day, are made an absolute Idol; and as to their Practise its generally known to be prophane, and no way meet to advance the Church of Christ.

CHrist Jesus the Everlasting High Priest and Minister of the Tabernacle, when he was manifest in the fulness of time, to fulfill the work which was given him to do of the Father, he chused unto him twelve Disciples which believed in him, men who were not brought up at Universities, neither had studied Philosophy nor natural Tongues, but some Fishermen and such as were illiterate, to be Ministers of the glad tidings of the Gospel of peace to the Nations; and their ability stood in the Spirit where the ability of all the Ministers of Christ now standeth, *viz.* not in the Letter, not in Philosophy, not in natural

tural Languages, not in Gramar and Musick, but in the Spirit which qualified them, and from whence they received abilities to declare the word of Righteousnes, and by it they had skill to divide it aright, and to give every one their Portion, and to minister to every one suitable to their state in which they were, and they were skilled in the word of Righteousnesse, and many did believe through their Testimony, though they had not the wisdome that was from below, nor much read in natural Languages, and some not learned (at all) yet they wanted not wisdome and utterance, and words meet and suitable to declare and demonstrate the Heavenly mind of Christ, although it is true many of the Jews and learned Rabbies opposed them, and set them at nought, the Philosophers, Stoicks and Epicures resisted, yet they desired not to be approved in that wisdome which man Teacheth, but in the wisdome which is from above, which the natural man with all his natural parts does not understand, and natural men with their naturall parts despises the simplicity of the Gospel, and they seek qualifications which the Lord never sought, and such will not heed the qualifications which is laid down by them that were Ministers of Christ, for they that had received the Spirit and were made Ministers by it, were qualified by it, and their holy conversations preacht unto others, they were vigilent, they were watchful, they were sober, they were in Temptations and Tryals, but their lives were of good report, no covetous persons, seekers for their gain from their Quarters, no Lords over mens faith, nor Masters over mens Consciences, but were servants unto all for Christs sake; not like the Ministers in these dayes who will assume the office but has not received the gift of God, neither are so qualified or fitted as they were who had no Universities nor Schools of Learning, and

these are they that cries up Natural Tongues and Languages as the chief Abilities of a Minister of Christ, and that none are fit to dispence the word of God, but such who are bred up and educated in these things, and such in former daies disprised the Cross of Christ, and the simplicity of the Gospel, and set up Tongues above it, and so do they now; But let us consider whether soon after the Primitive times they had any such Universities, or seven years prentiship as they have now, or whether it was their practise to be studying these things which be but natural, and whether they did esteem them as any way helpfull to the Ministry.

But that I may not be mis-understood, I know each Language and each Tongue hath a proper signification, and is not evil in themselves; Schools of learning I am not against, natural Languages they may be serviceable for natural uses, natural transaction in civil affairs betwixt Nation and Nation, man and man; but as they are extolled and cried up to be nurseries of piety, and to fit men for the Ministry, as to make it effectual, is utterly false, and more mischief is learned and impiety practised in these Universities then in any other parts of the Nation, and indeed it is one of the main props and pillars of Antichrists Throne and Kingdome, and that which upholds his seat; And that they only are the only fitted and called men to Minister, who have natural Tongues, and have read a little in a few Heathen Authors, and thereby is able to comment and make a discourse to the hearing of the ear, (but Gods witness is not reached at all) and such disprises the spirit, and sets light by them that enjoy it, which clearly evidences they are out of the power of God which was among the first Christians, who received the Spirit and spoke from it, which is only sufficient and able to make a Minister of Christ; So

let

ter us see what antiquity saith.

Gaudentius de mor. eccl. Justinian saith, We do not read that ever the antients did ever openly in Schooles Teach Philosophy, since they did rather abhor it; And saith a good Author I would fain see a man that could shew that Christians either before or in the time of *Justinian* did openly teach Philosophy; And *Hadrian Saravian* informs us the Primitive Christians had no Accademicall Schooles like to those now adayes, yet there was one at *Alexandria*, but in these Schooles they read only *Catachristicall* Lectures; and we do not read of any Universitie of the *Waldenses*, *Albigenses* and *Bohemians*, for most of their Ministers were Tradesmen and Handy-crafts men, and did not spend their time in reading tongues or studying Authors.

Herrald animad. in ar. nob. The Christians in the Primitive times, living excluded from all honours and Magistracies, did neglect these Studies which were for the discharge of civil imployments, because that Sophisters and Philosophers were the principal Enemies of Christianity; Therefore upon this Account they condemned also all Politie, Learning, they condemned Tragedies and Comedies and other poetical writings, being the main part of humane Learning, as Judging they did not conduce to solid knowledge. *Tertullian Liber de Idolatry*, page 135, 139. Judged that Schoole-Masters professing learning were guilty of great Idolatry, because they only explained names and *Genealogies* and *Fabulous* Acts of Heathen Gods: and generally believers in those dayes harbered a very bad esteem of Natural Learning, & generally the Christians were provoked thereunto, because the Gentiles did upbraid them that the Teachers were Illiterate persons, as Combers of woolls, Weavers, Fullers and the like: These things being objected against

against the Christians; The Christians on the other side rejected all Learning, as an useless thing and no way advantagious to Salvation, though their adversaries boasted of it: *Origen. Lib.* 3. saith the Christians did declare that men of any Condition might be saved, Servants, Idiots and Rusticks, and such as the World valued as fools, and that God did confound the wise in their own wisdome; and *Celsus* as *Origen* in his Book saith, that Christians did proclaim it in their Assemblies, *(let none that is wise enter, none that is learned, none that is prudent,* for thus it is *appointed us in the Gospel; but if there be any unwise, unlearned, any foolish, let him approach with confidence, for these were fit to be the servants of God.*

Ougetius in his Animadversions page 25 saith, that the Gentiles did object against the Christians, their rude stile, their harsh Language, and how they were destitute of all Addresses, calling them Rusticks and Clowns; So the Christians did again term the Gentiles the Politie, the Eloquent and the Learned; *Clemence Romanus* saith in his writing, lib. 2. chap 6. *Abstain from all the Books of the Gentiles, for what have you to do with strange discourses or Laws or false Prophets which Seduce weak men from the Truth.*

In the Council at *Carthage* there was a Canon made distinct. 37. cap. Episcopis ante, *Joc. Laurentio de lib. gentil.* page 41.

Let not a Bishop read Heathen Authors, Gracian *saith, we see that the Priests of the Lord neglecting the Gospel and the Prophets, they read Comedies, and read love verses out of Beuchlies, they perule Virgil; And what is a sin of enforced necessity in Children is become their delight, doth not he seem to walk in vanity and darknesse of mind, who vexes himself day and night in the study of Lodgick, who in the pursuit of Phisicall Speculations one while elevates himself beyond the highest Heavens, and afterwards precipitates*

visates himself below the nether parts of the Earth, and diveth into the Abisse, and chargeth his memory with the distinct knowledge of verses.

Petrus Belonius saith, in *Greece* amongst the Christians which were very many, there were very few learned men, because they esteemed not of it, as of necessity to Christianity, though they could speak Greek and some Latine, but few could write or read, in their Libraries were severall manuscrips of Divinity, but no Historians, no Philosophers, for those were anathomized; And all Christians were exhorted not to study Poetry nor Philosophy; Yet Reader thou mayest understand that the Greek Church is highly owned for a true Christian Church, and highly owned by the Protestants, yet neither they nor the *Pickards* nor *Waldenses* in *Bohemia* did value learning, so far were they from esteeming of it as the proper true Religion, *Luther de Institu. puer. inter. oper. Wittenburg, to 7. fol.* 444.

Paul exhorteth to beware of Philosophy and vain deceit, *Col.* 2. He had been at *Athens* and had acquainted himself with that vain-glorious humane wisdome, and knew the multiplicity of Contradictions which it had procured; What then hath *Athens* to do with *Jerusalem?* What fellowship hath the *Epicures* and *Stoicks* with the Church of Christ? *Jerome lib.* 1. *Contra, Pelag.* what hath *Aristotle* to do with *Paul*, or *Plato* with *Peter*? A multitude of Testimonies might be brought to this effect, how the Christians did in former ages reject Philosophy and Heathen Authors, and all such frivilous stories as no way lawfull for Christians to meddle in; nor any way good to propagate Christianity.

'Bishop *Usher* in Vindication of the *Waldenses* by 'way of Apologie, he saith God did chuse Fisher-men 'that so he might not give his glory to another, for as-

much

'much as the little ones had asked bread came to re-
'ceive it, and the learned being busied about vain
'contentions and disputations were sent empty away;
'The *Waldenses* saith Bishop *Usher* de succes. chap. 6.
'28. We are not ashamed of our Teachers, because
'they labour with their hands, procuring thereby a
'livelihood to themselves, because both the Doctrine
'and example of the Apostles doth lead us to such
'apprehensions.

And as for the Ceremonies which are found in these Universities and Colledges and popish superstitious practises, I shall leave the Reader to read them else where, which are so many and so Superstitious that they come little behind *Rome* in Idolatry; and as for their consecration of *Priests*, and the endlesse rabble of Ceremonies which do attend at such times as they take degrees is well known to many in this Nation. And yet these Universities and Schools are elevated in some mens minds as though they were the chief propagators of Christianity, when as indeed they are an in-let of Heathenism and Idolatry and no way of necessity usefull for the true Church of God.

And it is judged by some learned men, and that upon good ground, that the present fashoned Universities Orders and Habits was from the *Dominicans*; An order instituted by the Pope to suppress the *Waldenses*, and their doctoral degrees by the learned are judged to be no other then *Noval* and accounted *Antichristian*, by the reformed Churches so called, in *Scotland*, *France*, *Holland*, *Switzerland* and the *Calvinists* in high *Germany*; And so many Doctors there are in the Universities who never knew how to divide the Word aright, nor what it is to convert one Soul unto God; A Doctor that is no Teacher he is a dumb dog and an insignificant piece of formality in the Universities, which

which carries a shew of something, but is nothing in substance, and the chief practise is several ridiculous Solemnities, together with constant wearing of a Coull and some other vestments fetcht out of a popish Wardrobe; It was an Article of *John Wicklifs* condemned at *Constance*, who suffered as a Martyr, that Graduations and Doctorships in Universities and Colledges as they were in use then did conduce nothing to the Church of Christ, *Acts and Monuments, page* 449.

'*Didoclavius* in his book *Alte Damascanum* page 891. 'saith that Hoods, Tippets and Square Caps were introduced by antichrist to promote his splendor, and 'it is a Stage-play dresse and altogether ridiculous, 'being a distinguishment of some men from others by 'signes useless and destitute of all Ornament; Upon 'their shoulders (saith he) there hangs down a 'hood such as fools used to wear, being neither hand-'some nor convenient. *Bucer* refused to wear a 'square cap, and being demanded the reason, he an-'swered that God had made his head round. *Philpot* 'chused rather to be secluded the Convocation of 'the Clergy then to wear a hood and a Tippet, who 'died a Martyr for the faith of the Protestant Church, 'as *Fox* tells us in his Acts and Monuments, and the 'superstitious hoods is but a product of the old *Monk-'ish mettel, grounded* upon the superstitious exposition 'of that place, *Heb.* 11. they wandred abroad in sheeps skins, *&c.* And whether such men are fit to be Ministers of Christ who gives such expositions upon the Scriptures, or whether it is not altogether detestable and Idolatrous, and favours altogether of Ignorance, as to expound such a Scripture as this, *stand fast having your loins girt, &c.* And this must signifie the Episcopacian girdles with which they tye their Canonical Coats or long black frocks; And whether this is a

good

good foundation for the Colledge Doctors to stand booted and spurd in the (*Act*) because there is mention made in Scripture of being shod with the preparation of the Gospel; See Statute *Accad. Oxon. Tit.* 7, parag. 17. And whether this be not ridiculous and foolish to give for their armes the book with seven seales? is not that a gross abuse of what is laid down in the Revelation, as if the *liberal Arts* (*two whereof are Grammer and Fidling*) are typified by these seals, which none were worthy to open but the Lamb?

And as for their habits and black gowns and black Coats, these have been borrowed from *Rome* or else from the *Chimerians*, a sort of people of old among the Jews who were Idolaters, *Hosea*, 10. 5. Some of the Kings of *Israel* who drew people into Idolatry, and countenanced Idolatrous Priests, 2 *Kings* 23. Who were attired in black; These were prophesied against by *Hosea* 10. chap 5. They were supprest by *Josiah* and *Zephany* chap. 14. saith he, stretch forth his hand upon *Judah* and upon all the inhabitants of *Jerusalem*, and cut off the remnant of *Baal* and the name of the *Chimerims* or black-coats with the Priests; *Jerome* bids *Nepotian* being to enter upon the Clergy to avoid black attire.

In *Tertullians* time every one that did turn Christian or was made a Presbyter, did renounce his gown which was the Romane vestment, and afterwards the Clergy relinquisht dark coloured cloaks for Coats, and the Clergy and Laity in fine were both alike habited; And a Bishop was condemned of the Council *Bitrangra* for introducing the fashon of long sad coloured Cloaks that was condemned by the Assembly unbeseeming the Priesthood; all this is clear out of *Tertullians* writings *de pallio* with the notes of *Salmasius* thereon; And all these things had but a bad Original, and were never commanded by God; And seeing they

they are made such Idols of ought no longer to be imitated but to be quite abolished. But some may object though the original were popish and Antichristian, yet since they are employed to better uses, (viz) for distinction, order and decency they may lawfully enough be retained. To this is answered, might not the Jews have given the same reason to their reformers, that the Golden Calfs and their Groves might not be consumed and turned into ashes, because they might be better employed to good uses afterwards, or might not the Brazen Serpent have continued as well as the Ark of *Moses*? Yet when it was become an Idol away it must go; but the sum of all is, all these habits & attires have been used for superstitious ends, and pride, and pomp, and vain glory. So they that retain them, they do no more then the Levite that stole away *Micahs* Gods from *Mount Ephraim* and set them up at Dan, where Idolatry became a more publick worship. So all this innovated superstitious trumpery is no way advantagious to the Church of Christ, neither conformable to any true order, neither hath any congruity with the primitive times, & is to be denied by all that comes out of *Babylon*, and out of the Apostacy into the primitive Order and the true Churches practice and the Saints example.

As for Parish Churches which I mentioned before, some say it was the Decree of the *Lattern* Council in the year 1180. But *Cambden* saith that *Dyonysius* did onely distribute into Dioceses, and others judge into Parishes; and as concerning Church-yards to bury the dead, its Original is Superstitious, and all the ringing and singing and the reading before and over the dead is Iddlatrous and Superstitious; *Gaudentius* saith that of old times, (and so saith the Scriptures) they did bury their dead in their own ground, which custome was taken away by Pope *Innocent* the third, he prohibited

bited that any should cause themselves to be buried in unconsecrated ground, forsaking the Sepulchers of their Fathers. *Hospinian* saith that at last it became so superstitious in being buried in order neat the Church that they judged it material even to their salvation. *De Orig. Templ. lib.* 3. chap. 1. The *Waldenses* said the ules of Church-yards is superstitious and invented only for Lucre sake, and it is no matter in what ground any one is buried, see *Usher de Success. Eccles. Christ. cap.* 6. And how much there is of this superstition in *England* now, and what excessive rates are paid for breaking up ground all is sensible of that it is only one of the Popish nets which is holden up to get money by. And so I shall conclude these things and say with *John*, *Come out of of Babylon, and be not partaker of her sins, least you be partakers of her Plagues, for the hour of her judgment is come, and the time wherein her filthiness and loathsomeness shall be made manifest to the Nations, and her spirits shall be discovered, and her abominable practises discovered*, of which in part I have declared unto all in this discourse, that all may see the abominations, and depart out of the snares that leads to death, and these practises which tends to destruction.

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THE END.